

A FAITH-INSPIRED REDEMPTION MENTORING INTERVENTION TO REDUCE
JUVENILE INCARCERATION THROUGH SPIRITUAL-BASED
SELF-EFFICACY AND ANGER MANAGEMENT

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ABSTRACT

A FAITH-INSPIRED REDEMPTION MENTORING INTERVENTION TO REDUCE JUVENILE INCARCERATION THROUGH SPIRITUAL-BASED SELF-EFFICACY AND ANGER MANAGEMENT

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Children are “a heritage from the LORD . . .” (Ps. 127:3, NIV). Yet, they fall far short of their full potential due to juvenile delinquency and incarceration fostered by *risk factors*. These risk factors include child abuse, violence, and crime. The context is Southside, Providence, Rhode Island. Through spiritual-based *self-efficacy and anger management* provided in group and individual format, F.I.R.M. achieved attitudinal and behavioral changes by targeting and enhancing specific *protective factors*. These changes in thought, rule-breaking and aggression, measured by the widely used Achenbach System of Empirically Based Assessment instrument, will most likely reduce juvenile delinquency and incarceration.

ACKNOWLEDGEMENTS

I am deeply grateful to the Superintendent of the Rhode Island Training School, Warren Hurlbut, for financial and logistical support of this faith-based initiative. In this regard, I also thank the Unit Managers and Staff of the various buildings that house the incarcerated youth for their support in the scheduling and execution of the ministry sessions.

I acknowledge with abiding appreciation the invitation of my Pastor, the Rev. Dr. Virgil A. Wood, to apply for admission to the United Theological Doctoral Program. I further extend my deepest gratitude to Dr. Wood for his financial support, professional guidance and personal counsel throughout this endeavor. I most gratefully thank the late Dr. Robert L. Carter Jr. and his surviving wife Lillian for their encouragement and financial support from the Carter Scholarship Fund throughout this journey of need.

My special thanks are extended to Dr. Lyn Stein of Brown University and Dr. Sarah Little of the Rhode Island Training School for critique and technical guidance in the experimental design of this project. I was privileged to benefit from supportive and guiding discussions with Dr. Susan Bowler of Project HOPE within the Rhode Island Department of Children, Youth and Families as well as Dr. Jane Nugent of the Rhode Island United Way and Dr. Elizabeth Burke Bryant of the Rhode Island KIDS COUNT organization.

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I remain deeply grateful to my mentor Dr. Michael O. Thomas and my peers at United Theological Seminary for professional guidance as well as motivating fellowship, inspiration, encouragement and emphasis of urgency.

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ABBREVIATIONS

FIRM	Faith-Inspired Redemptive Mentoring
RITS	Rhode Island Training School
DCYF	Department of Youth, Children and Family
NIV	New International Version
ASEBA	Achenbach System of Empirically Based Assessment
YSR	Youth Self Report for Ages 11-18
TR	Transparency illustrations used in Group didactics
CBCL	Child Behavior Checklist
OERI	Office of Educational Research and Improvement of the U.S. Department of Education

INTRODUCTION

This project is a faith-based ministry. More specifically, it is a pilot project which involves the leadership of a partnership of faith, social services, Department of Children, Youth and Families, and community. The initiative and leadership for this project are based at the Pond Street Baptist Church in South Providence, Rhode Island, where the Rev. Dr. Virgil Wood is the Pastor and the writer is privileged to be the Associate Pastor. The project features *faith-inspired redemptive mentoring* intervention with incarcerated juveniles from Providence, Rhode Island.

The *context* for this project is *Southside*, Providence, Rhode Island where the incarcerated juveniles originate and return. A detailed description of this context is given in Chapter 1. The scene of the ministry was at the Rhode Island Training School where the incarcerated juveniles have temporary residence and the writer serves as Chaplain.

The specific target population for this intervention ministry consists of the incarcerated youth (ages 15-19) at the Rhode Island Training School. The Faith-Inspired-Redemptive-Mentoring intervention consists of group didactics and processing as well as one-on-one mentoring. The associated learning objective is *spiritual-based anger management* with a focus on *conflict*, *offense* and *self-efficacy*. The specific goal of the treatment is *attitudinal and behavioral changes* that will most likely yield substantial reduction in first-time incarceration and recidivism.

CHAPTER ONE

CONTEXT ANALYSIS

Introduction

The purpose of this section is to describe the conditions and circumstances that urgently motivate the creation and implementation of the F.I.R.M. intervention ministry within the Southside, Providence context.

The *context* for this Ministry project exists in the City of Providence which is the capital city of the State of Rhode Island. This context is specifically *Southside*, Providence which is comprised of Upper South Providence, Lower South Providence, Elmwood and the West End (Appendix A, fig. 2.2a). This *Southside* aggregate is a multiracial, multiethnic living environment that features high cultural diversity and several languages. The total *Southside* population (38,718) consists of a high minority concentration (Appendix B, fig. 2.4) of predominantly Hispanic (20,250), Black (8,053) and Asian (3,369) with a 12.2 percent White (4,724) and a 6.0 percent residual other (2,323). The living experience is crippled by poverty, low income, child abuse and neglect, juvenile delinquency, crime and incarceration.¹ Within this context, the Pond Street Baptist Church, the local Church of Jesus Christ, physically exists (Appendix A, fig. 2.2a), functionally worships and is the committed agency for this ministry focus. Further, the community boasts a rich social capacity (Appendix A, fig. 2.2b) and

¹RI KIDS COUNT, Rhode Island KIDS COUNT Fact Book (Providence, RI: RI KIDS COUNT, 2003).

religious ethos (Appendix A, fig. 2.2c) that together have an incomparable leverage for hope and redemption.

The Origin

Providence is the capital of the smallest State in the Union, Rhode Island. This state is the home of the American industrial revolution that has since the 19th century actively invited immigrants to settle here. The city of Providence continues to be the first North American home to thousands of families from Central and South America, Africa, Asia, and countless other regions of the world.² As if an omen of the city's official name Providence Plantations (in use even until the present), the creation of South Providence (Appendix A, fig. 2.2a) is a result of persecution by discrimination in housing, poor planning, and a rapid sequence of redevelopment city projects. These occurrences effectively herded the majority of minorities (blacks primarily) together.

During the nineteen fifties, after about eighty years of industrialization, immigration, and development which culminated between 1900 and 1950, the area of *Southside* was a middle class community with the predominant nationality of Irish.³ The black population in the area represented approximately 4%. Many of the Irish families were entering their second and third generation in the United States, and becoming more prosperous. A substantial number moved into the newer suburbs of Washington Park and Edgewood in Cranston, to the Elmhurst and Mount Pleasant

² P. Hocking, *Community Work: About Providence* (Providence, RI: The Swearer Center for Public Service, Brown University. 2000).

³ The Providence Plan, *Neighborhood Profiles and Statistics* (Providence, RI: The Providence Plan, 1990).

neighborhoods of Providence, as well as to the City of Warwick (Appendix A, fig. 2.2a). Migration of the Whites out of Southside Providence had begun.

After 1950, the rise in popularity of the automobile further intensified suburbanization. Outmigration continued with resulting decrease in the middle class and older population, and increase in the supply of cheap rental housing and lower land values. Absentee landlords further carved up single family homes into multifamily units and neglected maintenance for the increasing population of poor minority tenants. And then came the disastrous decade of the 1960s when the City of Providence began a series of urban renewal projects that would eventually create the present day Southside Providence community. The redevelopment process involved the construction of Interstate 95, route 195 and by-pass roads (Appendix A, fig. 2.1). It occasioned a major uprooting of blacks from West Elmwood and all major areas of concentration existing at that time, including a low socio-economic base on the East Side of Providence (Appendix A, fig. 2.2a). A total of 160 nonwhite families were displaced in this sixty-seven acre project. There was little or no associated compensation despite the existence of a program of assistance associated with property condemnation for those displaced from their homes. Racial bias was highly suspected. Further deleterious effects of the highway construction included the demolition of several buildings and the separation of *Lower South Providence* from the rest of the city. As a result, its historical relationship with downtown Providence was destroyed; and, a physical and psychological barrier between Upper and Lower South Providence was created (appendix A, fig. 2.2a).

This isolation accelerated the deterioration of the neighborhood—as blacks moved into South Providence (by economic and racial constraints) whites moved out.

Lower South Providence became the refuge for poor minorities displaced from other areas of the city. The containment of the growing visible blight in a concentrated area, unable to spread to other parts of the city, apparently made South Providence's problems much less urgent to the rest of the city.

From 1960 to 1970, the black-white ratio changed from 13% to 42%. As the exit of whites continued into the 1970's, many houses became vacant for long periods and became objects of vandalism. Absentee owners put little or no money into slum dwellings and charged high rents to black tenants who had little housing choice outside the area. During the ten-year period from 1966 to 1976, one out of four houses in South Providence had been razed and the process of abandonment appears to have accelerated.

By 1990, according to the census for that year, 4773 persons lived in Upper South Providence. They were included in the total Southside aggregate which comprised Upper and Lower South Providence, Elmwood, and the West End. The high concentration of blacks and minorities in this aggregate population in comparison to all of Providence is shown in Appendix B, fig. 2.3. In Lower South Providence, the population was 5065 of which African Americans or blacks represented more than 54 percent. In Upper South Providence, the black percentage was 43 percent.

As a result of continuing outmigration of Whites, Census 2000 shows the substantially increased minority concentration (Appendix B, fig. 2.4) previously discussed on page two with the predominance of Hispanic (20,250), Black (8053) and Asian (3369). Of the total Southside population, 35.5 % are children and youth under age 18 (13745 in 6210 families) who comprise the focus of this pilot project.

Beyond the practically involuntary minority crowding in the Southside *context*, despair in livelihood was already on the scene. The median family income was much less than Providence citywide (Appendix C, fig. 2.5). More than one in four (about 28 percent) was poor. The percentage of families below poverty was 30 percent, and the proportion of children poor was 36.6 percent. Poverty among the elderly was 27 percent.

Life-Crippling Character and Circumstances

This project population features several living circumstances that are unfavorable to healthy livelihood and growth. In particular, 61% of the 6,210 families are single-parent households compared to 21% in the remainder of the state. Further, almost half of all births (48%) between 1996 and 2000 were to women with less than a high school diploma. Relatedly, single parenthood and low educational attainment place children at risk of living below the poverty line.⁴ It is to be noted that Providence is one of the *core cities*, as characterized by Rhode Island KIDS COUNT in which 15% or more of the children live below the poverty line.⁵ Three quarters of all of Rhode Island's poor children live in these core cities—Central Falls, Newport, Pawtucket, Providence, West Warwick and Woonsocket, with Providence carrying the greatest percentage of 53%. It is also noteworthy that while only 34% of all Rhode Island Census 2000 children (85313) live in the *core cities*, 80% of all Black children, 85% of

⁴Rhode Island KIDS COUNT, *Rhode Island KIDS COUNT Fact Book* (Providence, RI: Rhode Island KIDS COUNT, 2003).

⁵*Ibid.*

all Hispanic children, and 58% of all Asian children live there while the resident White population is only 18%.

The specific relevance of the poverty plight to this project is that children are most at risk of not achieving their full potential when grown within the constraints of poverty; also, that family economic conditions in early and middle childhood appear to be more important for shaping ability and achievement than do economic conditions during adolescence.⁶ This relevance is further validated by documented evidence that children in poverty, especially those in poverty for extended periods of time, are more likely to have health and behavioral problem, experience difficulty in school, become teen parents and earn less as adults.⁷ Yet a more direct impediment is found in the related circumstance of high potency and occurrence of child abuse and neglect. It is documented that children are at risk for child abuse and neglect if their parents or caregivers are overwhelmed by multiple problems such as inadequate income, lack of job or adequate housing, emotional stress, isolation from extended family or friends, drug or alcohol abuse, mental illness or domestic violence.⁸ In this regard, indicated cases of child abuse and neglect show the prevalent perpetrator to be the Parents (or

⁶ G. J. Duncan et al., "Longitudinal Indicators of Children's Poverty and Dependence" in R. Hauser et al. (eds.) *Indicators of Children's Well-Being* (New York, NY: Russell Sage Foundation), Quoted in *Rhode Island KIDS COUNT Factbook* (Providence, RI: Rhode Island KIDS COUNT, 2003).

⁷ K. Moore. et al., *Children in Poverty: Trends, Consequences, and Policy Options* (Washington, D.C: Child Trends), Quoted in *Rhode Island KIDS COUNT Factbook* (Providence, RI: Rhode Island KIDS COUNT, 2003).

⁸ America's Children at Risk, *A National Agenda for Legal Action*, American Bar Association, Working Group on the Unmet Legal Needs of Children and Their families (Chicago, IL: American Bar Association, 1993).

child-rearing persons) at 82% with the next closest being household members or relatives at 11%.⁹

Against this *context* background of life-crippling character and circumstances, the direct connection to the incarceration focus of this project is highlighted from the characteristics of those already incarcerated—(1) 30% of the incarcerated experienced parental substance abuse and 12% report that they were physically or sexually abused in childhood, (2) the typical male inmate grew up in a single parent home and has at least one family member who has been incarcerated, (3) most male offenders have limited education and poor employment skills; 90% had an income below \$25,000 (69% below the poverty level) at the time of arrest and (4) nearly 6 in 10 women in state prison report having experienced physical or sexual abuse in the past before age 18.¹⁰

In this context, the plight of children and youth in juvenile delinquency and incarceration is highlighted in the perspective of Juvenile Detentions for all of Providence (Appendix D, fig. 2.7). As shown, the Black and Hispanic detentions represent 78 percent of all of Providence while the White detentions claim only 16 percent. Against the population distribution already shown in Appendix A, fig 2.4, it is clear that there is a concentrated problem of juvenile delinquency and related incarceration in the Southside which is the context of this project. The related categories of offense are given in Appendix D, fig. 2.8. The age distribution of detentions is shown in Appendix D, fig. 2.9. The resulting incarcerations in the Rhode Island Training

⁹ Rhode Island KIDS COUNT, *Rhode Island KIDS COUNT Fact Book* (Providence, RI: Rhode Island KIDS COUNT, 2003).

¹⁰ Child Welfare League of America, *Children with Incarcerated Parents: A Fact Sheet* (Washington, D.C: Child Welfare League of America, Inc., 1999)

School by category, age and race are shown in Appendix D, fig. 3.0. Clearly, the context, Southside, is appropriate to this project focus of changing *attitudes and behaviors* in youth of ages 15-19 that lead to juvenile delinquency and incarceration.

The Pond Street Baptist Connection and the Religious Ethos

The Pond Street Baptist Church originated out of the despair of the Negroes and the black community during the infancy of Providence. As if by Divine relocation, the Church is now immersed geographically within the context of the project (Appendix A, fig. 2.2a).

As background, in the 1820's Negroes were disenchanted with their oppression and life in Rhode Island.¹¹ With conviction and determination, they began to press forward to develop a vital community. This period saw the organization of churches, schools, fraternal societies, as well as business and reform organizations. The Negro church was one of the earliest examples of black consciousness. During this period, the first black church in Providence, the African Union Meeting House, was founded; and from this group emerged the Second Free Will Baptist Church in 1830. This group purchased property at the corner of Pond and Angel Streets and deeded the property under the name of The Second Free Will Baptist Church in Providence. In 1842, the General Assembly granted them a Charter of Incorporation under the name. This church was the only Negro Free Will Baptist Church in New England until at least 1880 and the only one in Rhode Island until 1894. From 1840 to 1871, the church was located at the corner of Pond and Angel streets where it became popularly known as the Pond

¹¹ R. Simmons, *History of the Pond Street Baptist Church* (Providence, RI: Pond Street Baptist, 1990).

Street Baptist Church because of the location of the building. A new church building was erected at this sight in 1872 and this remained the church home until 1948. At this juncture, a more commodious facility was acquired at the corner of Pond and Stewart Streets during the pastorate of Rev. Dr. Samuel Dewitt Proctor.

Through several Pastors, Reverend Zachariah Harrison (1897-1923), Walter L. Wynn (1937-1944), Samuel De Witt Proctor (1945-1949), Evans Crawford (1950-1954), Virgil A. Wood in his first tenure (1955-1958), and Bernard Holliday (1959-1961), the church was brought through growth and vitality to the most controversial period of its existence. Faced with the imminent condemnation of its property by the Providence Redevelopment Agency within the plans of the 67-acre redevelopment project, the church had to move. The facility acquired in 1948 was taken by eminent domain and therefore vacated on March 14, 1964. By Divine direction, it would seem, after the construction of the new and current edifice, the church was relocated to its present address of 75 Chester Avenue right in the context area.. Twenty-five years after leaving Pond Street Baptist Church, the Reverend Dr. Virgil A. Wood was sent (Rom. 10:15) back to be (and he continues to be) the Pastor of the church.

It would seem that God has a clear purpose for the Pond Street Baptist Church in the midst of human despair. This purpose is to be God's agent for healing, redemption and wholesome livelihood. The Biblical mandate consists of Jesus' Charge "...be my witness . . ." (Acts 1: 8), His commission "... go ye therefore . . ." (Matt. 28: 19), His Commandment "love thy neighbor . . ." (Matt. 19: 19) and His Assignment "...

ministry of reconciliation....” (2 Cor. 5:18). The response and conduct of the church can only be in obedience as scripted by the Hymnist:

A charge to keep I have, a God to glorify,
Who gave His Son my soul to save, and fit it for the sky,
To serve the present age, My calling to fulfill,
O may it all my powers engage, To do my Master’s Will.¹²

In this regard, the Pond Street Baptist Church under the leadership of the Pastor, Rev. Dr. Virgil Wood, is a part of the religious ethos (Appendix A, fig. 2.2c) discussed above in the introduction of this section. The writer is privileged to serve as the Associate Pastor. This project is a part of its leadership of a cooperative of faith and community toward redemption for children and youth from delinquency and incarceration. In this connection, the writer is prepared by divine providence with prior graduate-level qualifications and field experience in both the biblical and clinical aspects of human development and behavior.

The need is urgent; the spiritual ethos is widespread, the social capacity is requisite. Ours is to lead in the wisdom and power of the Holy Spirit.

¹² Charles Wesley and Lowell Mason, *A Charge to Keep I have* (Nashville, TN: National Baptist Publishing Board, 1981), 190.

CHAPTER TWO

JUVENILE DELINQUENCY RESEARCH

Substantial effort and time have been invested by the juvenile justice field toward understanding the causes of delinquency. Researchers have concluded that there is no single path to delinquency. However, they have noted that the presence of several *risk factors* often increases a youth's chance of offending. The Program of Research on the Causes and Correlates of Delinquency, partially funded by the Office of Juvenile Justice Delinquency Programs (OJJDP) for longitudinal studies of youth is helping to detect the importance of various risk factors for delinquency.¹

Risk factors have been defined as "those characteristics, variables, or hazards that, if present for a given individual, make it more likely that this individual, rather than someone selected from the general population, will develop a disorder."² Kazdin and colleagues note that "... a risk factor predicts an increased probability of later offending."³ Several leading juvenile justice researchers have linked risk factors to

¹ M. .Shader, *Risk Factors for Delinquency: An Overview*, Office of Juvenile Justice and Delinquency Prevention, Office of Justice Programs, U.S. Department of Justice in www.ncjrs.org/html/ojjdp/jjjjournal/index.html. accessed 15 November 2003.

² P.J. Mrazek and R.J. Haggerty, *Reducing Risks for Mental Disorders: Frontiers for Preventative Intervention Research* (Washington, DC: National Academy Press, 1994), 127.

³ A.E., Kazdin, H.C. Kraemer, R.C. Kessler, D.J. Kupfer and D.R. Offord, "Contributions of risk factor research to developmental psychopathology." *Clinical Psychology Review* 17, (1997): 375-406.

delinquency.⁴ Many others have surfaced a multiplicative effect by the presence of several risk factors. Foremost have been Herrenkohl and colleagues who reported from longitudinal studies that “a 10-year-old exposed to six or more risk factors is 10 times as likely to commit a violent act by age 18 as a 10-year-old exposed to only one risk factor.”⁵ The following understanding of risk factors is summarized by eminent Psychologists in the field, J.D. Coie and colleagues:

1. Dysfunction has a complicated relationship with risk factors; rarely is one risk factor associated with a particular disorder.
2. The impact of risk factors may vary with the developmental state of the individual.
3. Exposure to multiple risk factors has a cumulative effect.
4. Many disorders share fundamental risk factors.⁶

In recent years, prevention and intervention have involved the risk factor paradigm approach which is to “identify the key risk factors for offending and tool prevention methods designed to counteract them.”⁷ An exhaustive review of all known risk factors linked to delinquency is given by McCord and colleagues.⁸ This project, however, is limited to only a few of the major risk factors associated with juvenile delinquency and violence that are common to our context in the categories of

⁴ J.D. Hawkins, T.L. Herrenkohl, D.P. Farrington, D. Brewer, R.F. Catalano, and T.W. Harachi, “A review of predictors of youth violence.” In *Serious and Violent Juvenile Offenders: Risk Factors and Successful Interventions*, edited by R. Loeber and D.P. Farrington. (Thousand Oaks, CA: Sage Publications, 1998), 106-146.

⁵ Herrenkohl and colleagues, *Child Delinquents: Development, Intervention and Service Needs*, edited by R. Loeber and D.P. Farrington. (Thousand Oaks, CA: Sage Publications, 2000), 211-246.

⁶ J.D. Coie, N.F. Watt, S.G. West, D. Hawkins, J.R. Asarnow, H.J. Markman, S.L. Ramey, M.B. Shure, and B. Long, “The science of prevention: A conceptual framework and some directions for a national research program,” *American Psychologist* 48, no. 10 (1993): 1013-1022.

⁷ D.P. Farrington, “Explaining and preventing crime: The globalization of knowledge—The American Society of Criminology 1999 presidential address,” *Criminology* 38, no.1 (1999): 1-24.

⁸ J. McCord, C.S. Widom, and N.A. Crowell eds., *Juvenile Crime, Juvenile Justice. Panel on Juvenile Crime: Prevention, Treatment, and Control* (Washington, DC: National Academy Press, 2001)...

(1) individual psychological, behavioral and mental characteristics and (2) psychosocial factors.

In the category of individual psychological, behavioral and mental characteristics, Trembley and LeMarquand convey that “the best social behavior characteristic to predict delinquent behavior before age 13 appears to be *aggression*.”⁹ A review of several studies by Hawkins and colleagues reported “a positive relationship between hyperactivity, concentration or attention problems, impulsivity and risk taking and later violent behavior.”¹⁰ Moffitt and colleagues have also shown low verbal IQ and delayed language development to have links to delinquency that remained even after controlling for race and class.¹¹ Herrenkohl and colleagues in their extensive work on understanding, predicting and intervention to avoid youth violence found that “children with low academic performance, low commitment to school, and low educational aspirations during the elementary and middle school grades are at higher risk for child delinquency than are other children.”¹²

In the category of psychosocial factors, family structure and peer influences have high impact. With respect to family structure, poor parenting skills, family size, home discord, child maltreatment and antisocial parents are risk factors clearly linked to

⁹R.E. Tremblay and D. LeMarquand, “Individual risk and protective factors”. In *Child Delinquents: Development, intervention and Service Needs*, edited by R. Loeber and D.P. Farrington (Thousand Oaks, CA: Sage Publications, 2001), 137-164.

¹⁰J.D. Hawkins, T.L. Herrenkohl, D.P. Farrington, D. Brewer, R.F. Catalano, and T.W. Harachi, “A review of predictors of youth violence,” In *Serious and Violent Juvenile Offenders: Risk Factors and Successful Interventions*, edited by R. Loeber and D. P. Farrington (Thousand Oaks, CA: Sage Publications, 1998), 106-146.

¹¹ T. E. Moffitt, D. Lynam and P.A. Silva, “Neuropsychological tests predict persistent male delinquency,” *Criminology* 32, no.2, (1994): 101-124..

¹²T.L. Herrenkohl, J.D. Hawkins, I. Chung, K.G. Hill, and S. Battin-Pearson, “School and community risk factors and intervention,” In *Child Delinquents: Development, Intervention, and Service Needs*, edited by R. Loeber and D.P. Farrington (Thousand Oaks, CA: Sage Publications, 2001), 211-246.

juvenile delinquency¹³ In a study of 250 boys, McCord found that among boys at age 10, the strongest predictors of later convictions for violent offenses (up to age 45) were poor parental supervision, parental conflict, and parental aggression, including harsh punitive discipline.¹⁴

Notwithstanding the potency of risk factors for increasing the probability of offending or predicting the likelihood of later offending, research also observes, within the brightness of hope, that their presence does not make offending a necessity or certainty. To wit, it is observed that many youth with multiple risk factors never commit delinquent or violent acts. In this regard, research finds that there are influences that may serve as effective buffers between the presence of risk factors and the occurrence or onset of delinquency. These buffers, known as *protective factors* “. . . mediate or moderate the effect of exposure to risk factors, resulting in reduced incidence of problem behavior.”¹⁵ The Office of the Surgeon General sees protective factors as characteristics or conditions that interact with risk factors to reduce their influence on violent behavior.¹⁶ In this connection, it is noteworthy that several studies have found a consistent relationship between involvement with delinquent peer group and delinquent behavior. McCord and colleagues have shown that factors such as peer delinquent

¹³ J. H. Derzon and M.W. Lipsey, *The correspondence of family features with problem, aggressive, criminal and violent behavior*, Unpublished manuscript (Nashville, TN: Institute for Public Policy Studies, Vanderbilt University, 2000).

¹⁴ J. McCord, “Some child-rearing antecedents of criminal behavior in adult men,” *Journal of Personality and Social Psychology* 37, no. 9, (1979): 1447-1486.

¹⁵ J.A. Pollard, D. Hawkins, and M.W. Arthur, “Risk and protective factors: Are both necessary to understand diverse behavioral outcomes in adolescence?” *Social Work Research* 23, no. 3: 145-158.

¹⁶ Office of the Surgeon General, *Youth Violence: A Report of the Surgeon General*, Washington, DC: U.S: Department of Health and Human Services, Office of the Secretary, Office of Public Health and Science, 2001.

behavior, peer approval of delinquent behavior, attachment or allegiance to peers, time spent with peers, and peer pressure for deviance are all associated with adolescent antisocial behavior.¹⁷ Of direct relevance to this project focus, they have also found the converse that spending time with peers who disapprove of delinquent behavior curb later violence. This underscores the promise of the strategy of faith-inspired mentoring intervention of this project for positive impact.

Toward fostering resiliency in children, Bonnie Benard identifies protective factors in the categories of Family, Child and Peers, Community and School (appendix E, fig. 3.3).¹⁸ It is to be noted that resilience is defined by the Webster Dictionary as “(1) the capability of a strained body to recover its size and shape after deformation caused especially by compressive stress and (2) an ability to recover from or adjust easily to misfortune or change.”¹⁹ This project seeks not only to assure resiliency but also to help children move beyond recovery from misfortune toward discovery and achievement of their full potential. In this regard, there are four main processes through which protective factors offset the onset of delinquency: “(1) reducing risk, (2) reducing negative chain reactions, (3) establishing self-esteem and self-efficacy, and (4) opening up opportunities.”²⁰

¹⁷ J. McCord, C.S. Widom, and N.A. Crowell, eds., *Juvenile Crime, Juvenile Justice Panel on Juvenile Crime: Prevention, Treatment, and Control* (Washington, DC: National Academy Press, 2001).

¹⁸ B. Benard, “Fostering Resiliency in Kids: Protective Factors in the Family, School and Community,” *Far West Laboratories*, August, 1991.

¹⁹ *Webster’s New World Compact Desk Dictionary and Style Guide* (New York, NY: Macmillan, 1998), 985.

²⁰ M. Rutter, “Psychosocial resilience and protective mechanisms,” *American Journal of Orthopsychiatry* 57, no. 3: 316-331.

This current paradigm of protective factors resonates with the prior seminal work of the eminent psychologist Albert Bandura. In his Social Cognitive Theory, based upon direct studies of actual human beings, *self-efficacy* is highlighted as the most powerful human agency of self-control in all circumstances of daily living and aspirations for the future.²¹ It is the means by which people can affect change in themselves and their situation through their own efforts.²² It is the central predictor of behavior.²³ In Bandura's view, self-efficacy derives from the unique human endowment of cognition. This remarkable insight highlights the faith connection since the source of cognition is the very image of God²⁴ in which humankind was created (Gen. 1: 26-27). Further, it underscores the viability of the project's strategy to help participants develop and focus this in-born divine-endowed human agency toward deliverance from juvenile delinquency and related incarceration.

Within the perspective of juvenile delinquency research findings, the context of our project is clearly relevant. Its relevance lies in both the prevalence of major risk factors and the potential for relief through deliberate, customized protective factors. This pilot project focuses on two high risk factors: (1) aggression and (2) impulsivity. The treatment strategy of F.I.R.M. is to provide over-compensating protective factors in terms of (1) faith-infused self-efficacy and (2) faith-leveraged conflict-handling practice

²¹ A. Bandura, *Social foundations of thought and action: A Social-Cognitive Theory* (Englewood Cliffs, NJ: Prentice-Hall, 1986).

²² A. Bandura, "Human Agency in Social Cognitive Theory," *American Psychologist* 44, (1989): 1175-1184.

²³ A. Bandura, "Self-Efficacy: Toward a unifying theory of behavioral change," *Psychological Review* 84, no.2 (1977a): 191-215.

²⁴ M.J. Erickson, *Christian Theology*. (Grand Rapids, MI: Baker Book House, 1985).

that substantially immune against any debilitating wounds of affliction or imperative to inflict wounds and violence.

CHAPTER THREE

THEORETICAL FOUNDATIONS

Introduction

This section provides the foundation for this faith-based initiative within the framework of Government and Faith-Based Ministry. First, the theoretical foundation of the operative framework of faith-government collaboration will be addressed. Then, the biblical, theological and historical foundations for this specific *faith-inspired redemption mentoring* (F.I.R.M.) project will be discussed. The biblical references in this paper are from the New International Version.¹

Operative framework of Government and Faith-Based Ministry

The source of faith is God Himself as Jesus (John 1:11-14; Luke 1:31-33) is the “. . . author and perfecter of our faith . . .” (Heb. 12: 3). The meaning of faith is therefore best understood from the biblical terminology.

In the Old Testament Hebrew, the concept of faith is conveyed primarily with verb forms highlighting something one does rather than possesses the most common

¹ *The Full Life Study Bible: New International Version* (Grand Rapids, Michigan: Zondervan Publishing House, 1992).

of which is *'amown* (Hebrew transliterated).² In the Qal stem it means to *confirm*, *support*, and *nourish* as well as *be faithful*, *trust in*, and *be secure*; in the Niphal stem it means to be *made firm*, *sure*, *lasting* as well as *confirmed* and *established*; in the Hiphil stem, it means *stand firm*, *trust* and *believe* as well as *trust in* and *believe in*.³ Succinctly stated by Gustave Oehler, “. . . a fastening of the heart upon the Divine word of promise, a leaning upon the power and faithfulness of God by reason of which He can and will effect what He chooses in spite of all earthly obstacles . . .”⁴

The Biblical witness provides numerous validating demonstrations. To give a few, there is Noah in building the ark (Gen.6:14-22). There is Abraham forsaking the land of his nativity at the command of God (Gen. 12:1-4). Then, perhaps the greatest recorded act of human faith—there is Abraham offering up his only son, Isaac, in obedient response to God’s directive (Gen. 22: 1-10). Not in the least, there is also the steadfast, unflinching refusal of the Hebrew boys Shadrach, Meshach and Abednego to worship Nebuchadnezzar’s idol god despite the fiery furnace alternative (Dan. 3:17-27). Here, faith stood firmly against government (and should always) when God would be otherwise compromised. In yet another example, the omnipotence and faithfulness of God Himself is stressed in the event of the Israelites under their leader Joshua before the walls of Jericho (Josh. 6:1-20). Clearly, the concept of faith in the Old Testament is trusting in God’s omnipotence and faithfulness as well as obedience and loyalty to Him.

²M. J. Erickson, *Christian Theology* (Grand Rapids, MI: Baker Book House, 1985), 938.

³E. Brown, S. Driver, and C. Briggs, *Hebrew and English Lexicon* (Peabody, MA: Hendrickson Publishers Inc., 1996), 52-53.

⁴G.F. Oehler, *Theology of the Old Testament* (Grand Rapids, MI: Zondervan, 1950), 459.

The New Testament has primarily one word for faith—the Greek verb *pisteuw*⁵ with its cognate Greek noun *pistis*⁶ There are two basic meanings associated with the verb: (1) to believe what someone says or assent to statements as truths, and (2) to believe in someone with the associated deposit of personal trust and self-commitment to that someone's charge and power.

The Scriptural examples of the first meaning are numerous. To give a few, an example is found in the response of Jesus to the centurion “. . . Go! It will be done just as you believed it would” (Matt. 8:13) at the centurion's statement of belief to Jesus “. . . just say the word, and my servant will be healed.” (Matt. 8: 8). Another example is found in Jesus' interaction with two blind men who followed him and called out to him “. . . Have mercy on us, Son of David!” (Mat 9:27). The response of Jesus was “Do you believe that I am able to do this?” (Matt. 9: 28). And upon their reply “Yes, Lord,” (Matt. 9: 28) Jesus rewarded their faith “According to your faith will it be done to you.” (Matt. 9:29). The author of Hebrews even highlights this meaning of assent to certain truths as indispensable to pleasing God: “And without faith it is impossible to please God, because anyone who comes to him must believe that he exists and that he rewards those who earnestly seek him.” (Heb. 11: 6)

For the second meaning of the verb *pisteuw* an example is in the Gospel of the apostle John “Yet to all who received him, to those who believed in his name, he gave the right to become children of God . . .” (John 1: 12). Another is found in the letter of the apostle John to the Christian community “I write these things to you who believe

⁵W.J. Perschbacher, *The New Analytical Greek Lexicon* (Peabody, MA: Hendrickson Publishers, 1990), 329.

⁶*Ibid.*

in the name of the Son of God so that you may know that you have eternal life.” As John continues, the highlight of this meaning of faith comes forth—“This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us. And we know that he hears us whatever we ask we know that we have what we asked of him.” (1 John 5: 14). This, in turn, must mean total trust in Jesus as He Himself said “I am the way and the truth and the life. No one comes to the Father except through me . . .” (John 14: 6). The related theological perspective is stated by Emil Brunner “When revelation is conceived of as the self-presentation of God in a personal encounter . . . faith is regarded as personal trust in the God one encounters.”⁷

The cognate Greek noun *pistis* conveys firm conviction as of the centurion (already discussed) relating to Jesus (Matt. 8: 8). It also has the aspect of total assurance as conveyed by the writer of Hebrews “Now faith is being sure of what we hope for and certain of what we do not see.” (Heb. 11: 1). In addition to total assurance, it conveys the requirement for obedience. In the Greek nominative case, *pistis*, obedience is reported as a result of faith “So the word of God spread. The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith” (Acts 6: 7). In the Greek genitive singular, *pistews*, obedience is prescribed: “By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name” (Rom. 1:5). In addition, it is to be noted that God’s omnipotence is also affirmed in the New Testament faith “For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to all men by raising him from the dead” (Acts 17: 31).

⁷Emil Brunner, *Revelation and Reason* (Philadelphia, PA: The Westminster Press, 1946), 36.

In summary, faith in the New Testament terminology embodies the Old Testament focus discussed above with repentance (Matt. 4: 17; Acts 17: 29-30), redemption (Col. 1: 14) and salvation (Luke 19: 9-10) in Jesus Christ. As such, it is crucial to note that salvation demands genuine faith as Jesus Himself cautions: “Not everyone who says to me, Lord, Lord, will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven . . .” (Matt. 7:21). As such, the poignant caution of James is directly relevant to the value and potential impact of faith professed—“. . . faith by itself, if it is not accompanied by action, is dead” (James 2:17). Therefore faith in this paper is the New Testament conception succinctly stated as follows:

(a) firmly believing and trusting in the crucified and risen Christ as personal Lord and Savior . . . yielding up our wills and committing our total selves to Jesus Christ as He is revealed in the New Testament; (b) repentance . . . in true sorrow turning from sin and turning to God through Christ; (c) . . . obedience to Jesus Christ and His Word as a way of life; and (d) . . . heartfelt personal devotion and commitment to Jesus Christ that expresses itself in trust, love, gratitude, and loyalty . . . a personal activity of sacrifice and self-giving toward Christ.⁸

Against this background, faith-based ministry is action derived from, fueled by and sustained by obedience to Jesus Christ as well as conformity to His purpose. It is action consistent with Christ’s own self-stated ministry and purpose:

The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor (Luke 4:18-19).

⁸*The Full Life Study Bible: New International Version* (Grand Rapids, Michigan: Zondervan Publishing House, 1992), 1720.

In terms of motivation and praxis, faith-based ministry is Christian social ministry in the context of Jesus' own prescription of accountability and reward at the judgment of the nations:

When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left. Then the King will say to those on his right, Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat. I was thirsty and you gave me something to drink. I was a stranger and you invited me in. I needed clothes and you clothed me. I was sick and you looked after me. I was in prison and you came to visit me . . . (Matt. 25: 31-40).

Now with regards to government and its relationship to faith-based ministry,

James A. Nash gives the following relevant and valid description of government:

Government, in its functions, has a divine vocation, conferred directly by God in the creation of humanity and existing quite independent of any religious traditions or institutions. Indeed, the sacred role of government is to be a fully secular institution, serving no salvific functions such as promoting 'true religion' or even generic religion. It is called to serve as the just protector and benefactor of all its citizens . . . as the only social unit capable of representing the relevant social whole.⁹

Nash continues, however, in the realistic observation that government's capacities to fulfill its functions are universally defected by the ubiquitous powers of sin which provides "the self-centered urge to defy God's covenant of justice by grasping more than our due (as individuals, corporations...) and thereby depriving others of their due."¹⁰

⁹ James A. Nash, "On the Goodness of Government," *Theology and Public Policy* 7, no. 2 (1995): 8-9.

¹⁰ *Ibid.*, 4.

In this regard, it is noteworthy that our own President George W. Bush espouses government policy toward helping to meet crucial needs and to eliminate debilitating deprivation. Bush firmly states “Government has a solemn responsibility to help meet the needs of poor Americans and distressed neighborhoods . . .”¹¹ On the educational foundation of children, President Bush states, “Our goal as a nation must be to make sure that no child is denied the chance to grow in knowledge and character from their very first years.”¹² In another related instance of focus on the plight of our children, President Bush’s letter to Afterschool Alliance conveyed:

Afterschool programs keep kids safe, help working families, and improve academic achievements. They provide children with the opportunity to benefit from mentoring and help students learn the value of reading. They engage students in service and ensure that youth have access to anti-substance abuse programs. For America’s working parents, they provide the confidence that their children are well cared for after the school day ends.¹³

Clearly, the Bush government policy commendably speaks to the eradication of “... pockets of despair and loneliness and hopelessness in America.”¹⁴ In laudable humility and candor, however, he profoundly acknowledges the unblemished limitation of government and the leverage of faith:

The government can do many things, but it cannot put hope in our hearts or a sense of purpose in our lives. This is done by churches,

¹¹U.S. President George W. Bush, Proclamation Foreword, January, 2001 *Rallying the Armies of Compassion*, (Washington, D.C.), 3

¹²U.S. President George W. Bush, Speech 2002, quoted in Children’s Defense Fund Action Council 2003, *What You Need To Know and Do To Truly Leave No Child Behind: An Action Guide* (Washington, D.C.), 37.

¹³*Ibid.*, 38.

¹⁴President George W. Bush, February 11, 2003, *Faith-Based and Community Initiatives*, delivered at the National Religious Broadcasters Convention (Nashville, Tennessee), 4.

synagogues, mosques and charities that warm the cold of life—a quiet river of goodness and kindness that cuts through stone . . .¹⁵

President Bush continues:

We've arrested and we convict criminals; yet building more prisons will not substitute for responsibility and order in our souls. The role of government is limited, because government cannot put hope in people's hearts, or a sense of purpose in people's lives. That happens when someone puts an arm around a neighbor and says, God loves you, I love you, and you can count on us both.¹⁶

President Bush further advocates a partnership of government and faith wherein role and identity are uncompromised:

I believe government should welcome faith-based groups as allies in the great work of renewing America . . . governments can and should support effective social services provided by religious people, so long as they work and as long as those services go to anyone in need, regardless of their faith. And when government gives that support, it is equally important that faith-based institutions should not be forced to change their character or compromise their prophetic role.¹⁷

Even prior to his inauguration, President-Elect Bush sounded a clarion call for a bold new emphasis on faith-based participation with government:

In the past, presidents have declared wars on poverty and promised to create great society. But these grand gestures and honorable aims were frustrated. They have become a warning, not an example. We found that government can spend money, but it can't put hope in our hearts or a sense of purpose in our lives. This is done by churches and synagogues and mosques and charities that warm the cold of life—a quiet river of goodness and kindness that cuts through stone. In every instance where my administration sees a responsibility to help people, we will look first to faith-based organizations . . . we will rally the armies of compassion in our communities to fight a

¹⁵ U.S. President George W. Bush, January, 2001, *Rallying the Armies of Compassion*, (Washington: DC), 8.

¹⁶ U.S. President George W. Bush, *Faith-Based and Community Initiatives*, delivered at the National Religious Broadcasters Convention, Nashville, Tennessee (February 11, 2003), 3.

¹⁷ *Ibid.*, 3

very different war against poverty and hopelessness, a daily battle waged house to house and heart to heart.¹⁸

After his inauguration, President Bush issued an executive order¹⁹ which created the White House Office of Faith-Based and Community Initiatives. This executive order also banned discrimination against faith-based charities and social service grants by federal agencies. To this end, he created faith-based offices in key Cabinet departments to ensure that faith-based groups get equal treatment and fair access to government funds.

Clearly, the value of faith-based ministry is acclaimed by government leadership. This is laudable and even motivational. But the need and urgency for faith-based ministry driven by faith leadership is rooted in the faith imperative for response to the widespread cry of human despair. This human despair includes a daily living experience crippled by poverty, unhealthy childbirth, unhealthy child growth, child abuse and neglect, juvenile delinquency, crime and incarceration. In this regard, the Children Defense Fund Action Counsel wisely and urgently admonishes:

Children cannot be saved by words alone. They can be saved by deeds. They cannot be fed, housed, immunized, educated, or protected from neglect and abuse by promises. They need adults who act right now to protect them from fear, want, and sickness. They need adults who will speak by acting to adequately invest now in health care, quality preschool, public school and after-school programs to ensure their safety today and their future tomorrow.²⁰

The faith imperative is embodied in Jesus' charge, "... you will be my witnesses ..."

(Acts 1: 8). It is found in his Commandment, "... love your neighbor as yourself"

¹⁸President-Elect George W. Bush, *The Duty of Hope*, delivered during the 2000 Presidential election, Indianapolis, Indiana (July 22, 1999): 3.

¹⁹ U.S. President George Bush, January, 2001, *Rallying the Armies of Compassion* (Washington, DC), 6..

²⁰ Children's Defense Fund Action Council 2003. *What You Need To Know and Do To Truly Leave No Child Behind: An Action Guide* (Washington, D.C.), 35.

(Matt. 19: 19). It is in his assignment of “. . . the ministry of reconciliation . . .” (2 Cor. 5: 18). Succinctly, it is in our calling to be “. . . imitators of God, therefore, as dearly loved children, and live a life of love, just as Christ loved us and gave himself up for us . . .” (Eph. 5:1-2). Therefore, out of obedience, love, gratitude, and loyalty to Jesus Christ, faith-based ministry is an imperative response of his Church (Matt. 16: 18) for relief of human despair.

Faith-based ministry is valued by government for partnership. It is also an imperative for the church. Therefore, the operative framework of Government and Faith-Based Ministry has its theoretical foundation in biblical mandates and imperatives as well as government-policy support.

Biblical Foundation

The focus of this pilot project is the redeeming detour of children and youth from the path of juvenile delinquency. It is deliverance of children and youth from the bondage of crime and incarceration. The focus is children and their viable growth. The biblical focus on children is not only greater but also informs and affirms the purpose of this project.

In this regard, even from the beginning in creation (Gen. 1: 26-31), God directed the first of humankind before the fall of humanity to “. . . be fruitful and multiply, and replenish the earth . . .” (Gen. 1: 28). Thus, man and woman were charged to cultivate a godly family and rear godly children. To this end, God affirms his value of children in the admonition of the Psalmist—“. . . children are a heritage from the LORD, the fruit

of the womb is a reward” (Ps. 127: 3). The message here is that children must be viewed as a blessing from God requiring wise and faithful stewardship.

Then, “. . . when time had fully come . . .”(Ga. 4: 4), God continued his affirmation of the value of children in the person of His Son, Jesus Christ, who was the Word that “. . . became flesh and made his dwelling among us . . .” (John 1: 14). Although not speaking of literal children, Jesus highlighted the value of children as the model of humility, faith and trust for entry into and greatness in the Kingdom of God when he said:

I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven (Matt. 18: 3-4).

On an occasion where his disciples attempted to keep children from him by rebuking those who brought them, Jesus affirmed God’s highest value of literal children. In stern displeasure with His disciples Jesus said to them, “Let the little children come to me, and do not hinder them, for the kingdom of God belongs to such as these” (Mark 10: 13-14). His message was directed to His disciples then but applies to all caretakers of children today, whether parents, kinship or other. Pointedly, parental actions and rearing environment must neither hinder nor present a stumbling block to the children’s approach to Him. And as if to make sure His disciples got the message, Jesus further punctuated God’s view of the value of children to the utmost, “. . . for the kingdom of God belongs to such as these” (Mark 10: 14). Clearly, the godly rearing of children is a priority focus of the Bible.

To this end, Scripture instructs “Train a child in the way he should go and when he is old, he will not turn from it” (Prov. 22: 6). Here, the Hebrew word for *to train*,

chanak, means to *dedicate*. Thus, parents and caretakers must provide godly training and discipline to purposefully dedicate children to God and His will, separate them from evil influences and instruct them in godly conduct.

There is also the Apostle Paul's dual admonition:

- (1) . . . And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord (Eph. 6: 4) and
- (2) fathers, provoke not your children to anger, lest they be discouraged (Col. 3: 21).

In the first, the Greek word for provoke, *paragizo*, is to rouse to *wrath*, to exasperate to anger, to push into strong vengeful anger or indignation, to propel into extreme anger. And so, the first instructs father caretakers (perhaps because of their physical capability for strong abuse) to refrain from inflicting very harsh abuse like physical or emotional battering on the children in their care. But instead, father caretakers are to nurture them in the admonition of the Lord. Nurture (Gr. *paideia*) includes the whole training and education of children which relates to the cultivation of mind and morals. It also includes training in the care of the body requiring proper health, hygiene, and nutritional habits. The second admonition addresses a milder provocation (Gr. *erethizo*) to stir up, to excite, or to stimulate to anger (not wrath) that would cause them to be discouraged (Gr. *athumeo*) or disheartened or broken in spirit.

These biblical admonitions for child rearing relate directly to the previously cited research findings on psychosocial *risk factors* for juvenile delinquency and incarceration²¹ in Chapter Two. Specifically, they would preclude the strongest predictors of later violent offenses that have been found to be parental conflict, parental

²¹J. McCord, "Some child-rearing antecedents of criminal behavior in adult men," *Journal of Personality and Social Psychology* 37, no. 9 (1979): 1447-1486.

aggression, and poor parental supervision including harsh punitive discipline. But the reality of fallen humanity renders these admonitions to remain unheeded. As a result, children as young as 10 years enter the Rhode Island Training School. Especially alarming is the statistics associated with the adjudicated youth that about 38% had been victims of documented abuse or neglect at some point in their childhood.²²

Clearly, effective intervention is urgent. To this end, despite the persistence of potent risk factors, juvenile research already cited has discovered in the brightness of hope that *protective factors* can over-compensate. In this regard, insight from the field of psychology on human development points to a further biblical foundation for this project.

It is understood from Object Relations Therapy that these early child interactions and relationships are internalized by the child as internal objects called *introjects*. These introjects are emotionally-loaded images or recordings that become the model for later interpersonal relationships.²³ A family tributary model (Appendix E, fig. 3.2) illustrates the intergenerational process of child growth that may well produce children that are unfit for healthy human relationships.²⁴ In this process, the personal development state (from about middle school through adolescence) emanates from the family of origin which is the source of initial internalized objects. It then leads to social development and on to adulthood. This personal development state features object

²² Department of Children, Youth and Families, *Juvenile Incarceration* (Providence, RI: Rhode Island Children Information System, 2002).

²³ W. Fairbairn, "Synopsis of an Object-Relations Theory of the Personality," *International Journal of Psychoanalysis* 44, (1963): 224-225.

²⁴ W. C. Nichols, *Marital Therapy: An Integrative Approach* (New York, NY: The Guilford Press, 1988).

relations that involve a crystallized constellation of introjects which are models of relationship and beliefs. Models of relationships are a special kind of object relatedness formed through what the child has absorbed in his or her exposure while growing up. These models contain strong emotional feeling about relationships and expectations there from.²⁵ The beliefs relate to concepts such as the reciprocal nature of interpersonal interactions,²⁶ worldview,²⁷ and family script.²⁸ The scripts or beliefs go beyond the child-mother introjects to include child-father, child-father-mother, child-sibling, child-peer, and child-other interactions. All these scripts or beliefs are referred to as internal representational models of experience in relationships.²⁹ Thus, there is impact from all significant others..

In this connection, the biblical foundation for relief from internalized models that drive juvenile delinquency and incarceration becomes clear. Significant others can be *walking temples* of the Holy Spirit (1 Cor. 6: 19). To this assignment all disciples of Jesus Christ are called they are given the ministry and message of reconciliation (2 Cor. 5: 18-19). They are ambassadors of Christ to foster reconciliation of self-to-God, self-to-self, and self-to-others. These significant others are Holy-Spirit empowered (Acts 1: 8) to inspire compliance to the Scriptural admonishment, “. . . do not conform

²⁵ A. C. Skynner, *Systems of Family and Marital Psychotherapy* (New York, NY: Brunner/Mazel, 1976).

²⁶ C. Sager, *Marriage contracts and couple therapy* (New York, NY: Brunner/Mazel, 1976).

²⁷ M. Elkaim, “A systemic approach to couple therapy.” *Family Process* 25 (1986):513-521.

²⁸ J. Bying-Hall, “The family script: A useful bridge between theory and practice, *Journal of Family Therapy* 7 (1985a): 301-305.

²⁹ D. Heard and B. Lake, “The attachment dynamic in adult life,” *British Journal of Psychiatry* 149 (1986): 430-438.

any longer to the pattern of this world, but be transformed by the renewing of your mind . . .” (Rom. 12: 2). In this project, these redemptive significant others are called *faith-inspired redemption mentors*. Through faith-inspired redemption mentoring (F.I.R.M.) intervention, they will help awaken participants to the power of cognition within their divine-given self-image for deliverance from offending and related incarceration.

In this achievement by participants, there will be a blessed resonance with the biblical wisdom, “Plans fail for lack of counsel, but with many advisers they succeed” (Prov. 15: 22).

Thus, on the biblical foundations discussed, over-compensating protective factors will be provided in terms of faith-infused self-efficacy and faith-leveraged conflict-handling. These protective factors will cultivate spiritual-based anger management and non-violence within participants and substantially immune them against any debilitating wounds of affliction or imperative to inflict wounds and violence.

Theological Foundation

The source of faith-based ministry is God Himself as He made His divine intervention into the human scene for redemption of humankind (John 3: 16)). Indeed, Jesus Christ who is the Word Incarnate (John 1: 14) is also the “. . . author and finisher of our faith” (Heb. 12: 2). And so, the ultimate example of faith-based ministry is Christ’s earthly ministry of healing and deliverance (Luke 4: 18-19, 7: 22-23), his death ministry of atonement (1 John 2: 2, 4: 10, Heb. 2: 17), and his resurrection ministry of

intercession and eternal redemption (Heb. 7: 23-25; 1 Cor. 15: 3-5, 14-19; 1 Pet. 1: 3).

In grateful reflection, William Hendricks rightly and profoundly states:

The highest goals of the human community are found in the sharing of the love of God as expressed in the compassionate ministry and the redemptive suffering of God's Son, Jesus Christ. How we live and what we do is the accurate barometer of how we perceive God, others, ourselves, our context. We are in a social setting by virtue of birth. Our choice is whether we will minister and how . . . We can no more escape the social consequences of salvation than we can escape our social environment . . . Grateful obedience to God is the appropriate motivation for all Christian ministry.³⁰

And it would seem, the hymnist, Isaac Watts, echoes

But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away
'Tis all that I can do!³¹

Thus, Christian social ministry is rooted in gratitude that can at best be sincerely expressed in obedience, but never measure up to God's unmerited favor (or grace). In this regard, Hendricks continues:

Both classical Protestantism and contemporary Catholicism stress that Christian salvation is a free decision of a gracious God which requires only its acceptance by those who realize that life's ultimate questions cannot be realized without divine help. It is in gratitude for this help, called grace, that the Christian community lives as those who are grateful . . . An adequate theology of Christian social ministry will assume that the ultimate source and the benevolent absolute is identified with 'the God and Father of our Lord Jesus Christ' whose every act and attitude was for us and our salvation.³²

³⁰ William L. Hendricks, "A Theological Basis for Christian Social Ministries, Review and Expositor," *The Faculty Journal of the Southern Baptist Theological Seminar* 85, no. 2 (Spring 1988): 221.

³¹ Isaac Watts, *The New National Baptist Hymnal* (Nashville, TN: National Baptist Publishing Board, 1981), 79.

³² William L. Hendricks, "A Theological Basis for Christian Social Ministries," *Review and Expositor: The faculty journal of the Southern Baptist Theological Seminar* 85, no. 2 (Spring 1988): 222.

So, as the Church is the body of Christ, composed of those who "...by grace . . . have been saved through faith . . ." (Eph. 2: 8), grateful obedience would be a minimum corporate commitment. Indeed, the Church ought to be motivated and unswervingly committed to faithfully emulate the paradigm of Christ's Incarnation in the human scene of despair and hopelessness. The church ought to be actively involved in seeking to save children and families from societal and self destruction that are prevalent in its midst.

In the spirit of this minimum gratefulness, the Apostle Paul exhorts the congregation of Ephesus:

Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God (Eph. 5: 1-2).

This exhortation is applicable to any church that continues to be the *body of Christ* of which Christ is the head (Col. 1: 18). Although this exhortation is an awesome challenge, Scripture itself gives the roadmap for compliance—" . . . live a life of love just as Christ loved us . . ." (Eph. 5: 2). In the exemplification of His love, Christ gave His heart that we should not perish. In grateful response, we (His disciples) can give of ourselves that our children and families do not continue to perish in bondage to drug abuse, crime, murder and incarceration.

Now, besides the one-time event of the Incarnation, a further theological foundation is found in the clear understanding of the God whom we seek to imitate. Without a doubt, the God whom we seek to imitate is the God who constantly hears and responds to countless cries of despairs. To name a few, God hears and responds to the cry of the violated, the oppressed, the humiliated, the marginalized, the suffering poor,

the hopeless and the helpless. Yes, the God we must imitate is the “I am who I am, the I will be who I will be” (Exod. 3: 14). He hears the cry of the impoverished and of the enslaved who give the most in sweat for prosperity and power of the affluent and get the least of life; He is the God of the inconsumable “burning bush” (Exod. 3: 2-3) who hears and heeds the cry of those suffering injustice::

I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians and to bring them up out of the land into a good and spacious land . . . And now the cry of the Israelites has reached me, and I have seen the way the Egyptians are oppressing them. So now, go, I am sending you to Pharaoh to bring my people the Israelites out of Egypt (Exod. 3: 7-10).

The God we must imitate has actually seen for Himself their misery. He has actually heard for Himself their cry. He has first-hand knowledge of their suffering and is making a divine intervention for their redemption. God sent Moses—it required faith-inspired commitment and obedience by Moses.

The scene of misery and oppression for God’s children then was Egypt. The scene now relevant to the faith-based ministry of this pilot project is Southside, Providence, Rhode Island. But the common thread is misery, bondage, oppression, despair and a dead-end destiny for children. In this project context God hears the cries of misery and suffering from the bondage of poverty, drug abuse and violence. He hears the cries from children in despair and destruction from fractured families, broken families, and even no family. God hears the despairing cry of children damaged by abusive affliction; then He hears the cries for help from the victims of their violent inflictions. God continues to hear the cries of children in their persistent plight of hopelessness and helplessness as they are caught up in juvenile delinquency and

incarceration. God has not only heard all these cries of despair in this context, He has already sent His mandated agent which is the Church (Acts 1:8, Matt. 28: 18-20). The theological foundation for this pilot project is clear it is the imitation of God in grateful obedience. .

Commenting on the pervasive urban-city circumstance and culture of impoverishment, Cornel West, the foremost Christian philosopher in the United States and professor of Philosophy at Princeton University bluntly challenged the United Methodist Church (and any other local church who claim to be the Church of Jesus Christ):

Where there is no prospect of fundamental transformation of the social and economic reality that humiliates and violates the impoverished, there is no discernible meaning to life and no value that can be assigned to life.

How could those who are violated and afflicted imagine that their plight is of ultimate concern to a God who loves them if they are daily and hourly confronted by the indifference of those who claim to speak of God, of those who claim to be the visible body of Christ in the World?

It is our institutionalized indifference that speaks far louder than our platitudes about the gospel. If those whom the poor can see neither know nor take deeply to heart the meaninglessness, lovelessness, and hopelessness of their plight, how shall they suppose that God—whom they do not see—does indeed hear their cry, know their suffering, and promise the transformation of the rule of death into the dominion of life both abundant and everlasting?

And how shall we presume to offer them Christ if our words and deeds and our indifference daily confirm that there is no God, that God is the great hidden One in the sky who neither hears nor heeds, who neither cares nor suffers, still less the one who seals with Christ's own blood an unwavering commitment to the inauguration of the reign of justice and generosity and joy?³³

The God we must imitate is eternal (Ps. 90: 2) and unchanging. (Ps. 102: 26-27).

His agent for redemption in Christ is the Church which is challenged to get out of the

³³Theodore W. Jennings Jr., as quoted in "Children and the Poor: Toward the Spiritual Renewal of the United Methodist Church," *Quarterly Review*, (Winter 1997): 98.

walls of the church edifice, to hear, to heed, and act to relieve the cry of despair in its midst. God has spelled out His commission in Christ's own, self-stated ministry of action.

The Spirit of the Lord is on me, because he has anointed me to Preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight to the blind, to release the oppressed, to proclaim the year of the Lord's favor. (Luke 4:18-19).

It is to be noted that Jesus was committed beyond just talk as evidenced just a few chapters later in Luke's narrative. In response to the query of John the Baptist (from jail) as to His authenticity as the long-awaited Messiah and as to whether He was the one who will establish the kingdom of God, Jesus responded:

Go back and report to John what you have seen and heard: the blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised; and the good news is preached to the poor (Luke 7: 22).

And so, the Church of Jesus Christ is commissioned with a clear platform. It has a clear Charge—"...you will be my witnesses in Jerusalem, and in all Judea, and in Samaria, and to the ends of the earth" (Acts 1: 8). Surely, Southside Providence, Rhode Island is included within the ends of the earth. The high priority of Jesus on children has already been discussed in the section on biblical foundations. Jesus has also pointed out that while salvation was the ultimate purpose for His coming, fruitful living as opposed to despair, death and destruction (even in this earthly scene) was also His purpose as He said, "...the thief comes only to steal and kill and destroy; I have come that they may have life and have it to the full" (John 10:10).

The theological foundation for this F.I.R.M. intervention to redeem children and youth from the bondage of crime and incarceration is clear—grateful obedience to Christ, emulation of His Incarnation and being imitators of God as directed.

Yet another view of the theological foundation for this project with close relevance to our context is found in the analogy between urban life today and the city of Jerusalem in Nehemiah's day. The sufferings of the people of Jerusalem deeply burdened Nehemiah:

Hanani, one of my brothers came from Judah with some other men, and I questioned them about the Jewish remnant that survived the exile, and also about Jerusalem. They said to me, those who survived the exile and are back in the province are in great trouble and disgrace. The wall of Jerusalem is broken down, and its gates have been burned with fire.

When I heard these things, I sat down and wept. For some days I mourned and fasted and prayed before the God of heaven (Neh. 1: 2-4).

Nehemiah had a compassionate and caring heart for the city. He was gripped in deep sadness for the plight of the people in the city. He was a man of deep faith in God. He trusted God explicitly and relied on His promises. So Nehemiah wept and mourned and poured his heart out to God in prayer and fasting over the vulnerability of the inhabitants in the absence of the city walls of protection. His prayers included confession of sin, reminders to God of His own promises, concern for God's glory and purposes, and continual intercession for the children. (Neh. 1: 6-11, Deut. 30: 1-8).

But Nehemiah did much more than weeping and praying. Hearing that the people of Jerusalem was in “. . . great trouble and disgrace . . .” (Neh. 1: 3), Nehemiah took the initiative to restore the walls of Jerusalem—he would not remain complacent within the secure, comforting walls of the King's palace while the people were at risk in the city (Neh. 2: 5). Nehemiah went out into the city scene of despair, even riding into

the night he made a first-hand damage assessment (Neh. 2: 11-16). He then exemplified a bold, wise, and decisive leadership in rallying the people to rebuild its broken walls in only fifty-two days (Neh. 6: 15) in spite of serious opposition from inside and outside the city (Neh. 4: 1-15). His clarion call was, “Come, let us rebuild the wall of Jerusalem, and we will no longer be in disgrace” (Neh. 2: 17). Nehemiah was compassionate enough to hear and heed. He was caring enough to weep, mourn and pray. He was faith-based enough to trust and obey. He was bold and wise enough to catalyze and lead a cooperative venture. He was angry and courageous enough to act and follow through to completion. His leadership was faith-inspiring as he exuded assurance that God was with them and would help them (Neh. 2: 18).

Unlike Jerusalem in Nehemiah’s day, the *walls* of relevant protection in our context are not physical, but they are far more crucial to vulnerability in their absence. Specifically, *walls* of protection for children from birth to adulthood are conspicuously missing; they are essentially non-existent. God’s provision includes male-female marriage and father-mother parenting families. It prescribed as in “. . . love your neighbor as yourself” (Matt. 19: 19) abuse-free homes with loving and warmth as well as safety and nurturing provided by family, schools, church and community. For our context, however, the living experience of children is substantially crippled by poverty, unhealthy child birth, unhealthy child growth, child abuse and neglect, juvenile delinquency, crime and incarceration. Single-parenting is widespread, children killing children in drive-by shootings are many, and teenage pregnancy is normal. In short, personal safety *walls* are essentially non-existent, moral and emotional *walls* have crumbled, and spiritual *walls* are prevalently weakened, porous or fallen.

The vulnerability of our children is high; the doom of our children is nigh. A poem, *What's Wrong with our Children?* well describes the circumstance of the *crumbled walls*:

Lord what's wrong with our children?
 Children having children
 Children killing children
 Children killing others
 Children killing themselves
 Children roaming streets alone or in gangs all day and night
 Children floating through life like driftwood on a beach
 Children addicted in tobacco and alcohol and heroin and cocaine
 and pot
 Drinking and drugging themselves to death to escape reality
 Children running away from home and being thrown away by
 parents
 Children being locked up in jails with adult criminal mentors or all
 alone
 Children dying of AIDS
 Children bubbling with rage and crushed by depression

What's wrong with our children, Lord?
 Adults are what's wrong with our children
 Parents letting children raise themselves or be raised by television
 Children being shaped by peers and gangs
 instead of parents, grandparents, and kin
 Children roaming the streets because there's nobody
 at home or paying enough attention
 Children going to drug houses that are always open instead of to
 school houses and *church houses that are often closed*
 Children seeing adults be violent to each other and to them.

What's wrong with our children?
 We're what's wrong with our children
 Adults telling children one thing and doing another
 Adults making promises we don't keep and preaching what we
 don't practice
 Adults telling children to control themselves while slapping and
 spanking
 Adults telling children to be honest while lying and cheating
 Adults telling children not to be violent while marketing and
 glorifying violence
 Adults telling children to be healthy while selling them junk food
 and addicting them to smoke and drink and careless sex

We are what's wrong with our children.
Lord, help us to repent.³⁴

And so, there is utmost urgency for a response such as Nehemiah's in his day. Of course Jesus Christ is the ultimate Nehemiah for today and forever, but His Church must step up to action. Disciples of Jesus Christ must get out of the complacency and comfort of the church *walls*. They must get out into the city scene of *crumbled walls* for a first-hand assessment. As the only mandated and able leadership agent for this task, the church, in grateful obedience to Jesus Christ, must rebuild the moral, emotional and spiritual city *walls*. As a matter of urgency, the church must rebuild the walls of protection for the viability of our children in the hearts, in the homes, and in the neighborhoods of our context.

In this regard, the specific focus of this pilot project is deliverance of children and youth from the bondage of crime and incarceration. The general focus is children and their viable growth. The Nehemiah example highlights the theological foundation that includes compassion, caring, love, working faith, and grateful obedience to Jesus Christ.

Historical Foundations

It is noteworthy that the legacy of Christianity in social ministry goes as far back as its inception in the first century. In separate journal articles, E. Glenn Hinson and Bill J. Leonard provide a rather comprehensive historical trace of the church involvement in social ministries. Hinson covers the social ministries of the church up to the

³⁴Hold My Hand Prayers for Building a Movement to Leave No Child Behind, "What's Wrong with Our Children?" quoted in Children's Defense Fund Action Council 2003, *What You Need To Know and Do To Truly Leave No Child Behind: An Action Guide* (Washington, D.C.): 37

Reformation³⁵ and Leonard completes the record with highlights including the Puritan and Quaker social concerns, voluntary societies and the rise of the Social Gospel.³⁶

Within the historical trace, government and faith-based ministry is found to have emerged with a boom, albeit as Christian imperialism, with the conversion of Constantine about 313 A.D. Here, the Emperor provided the funding and government support for a vast array of social projects in which the church was involved. In resonance with the children focus of this ministry, Christian social pressures protected children from the custom of child exposure (or infanticide) by government decree, legislation and child care ministry. In resonance with the prison-focus of this ministry, the passion and dedication of John Wesley's prison ministry³⁷ cries out for much greater involvement of our church today in the redemption of the incarcerated.

Against this background, however, it is to be noted that this project has a different character than the traditional church or Christian social ministry. As highlighted in the section on biblical foundations, the primary focus is on the harnessing and commitment of the *walking temples* with a redemptive didactics. These walking temples are the faith-inspired mentors for the F.I.R.M. intervention.

The institutionalized temple (that is, the corporate structure) is needed as a base from which to operate with material and coordinative support. It further has the role of encouraging members to become mentors for at-risk children. It also has the leverage

³⁵ E. G. Hinson, "The Historical Involvement of the Church in Social Ministries and Social Action." *Review and Expositor: The faculty journal of the Southern Baptist Theological Seminary* 85, no. 2 (Spring 1988).

³⁶ B. J. Leonard, "The Modern Church and Social Action," *Review and Expositor: The Faculty Journal of the Southern Baptist Theological Seminary* 85, no. 2 (Spring 1988).

³⁷ Manfred Marquardt, *John Wesley's Social Ethics—Praxis and Principles* (Nashville, TN: Abingdon Press, 1992).

for catalyzing cooperatives with other neighborhood churches for a mentoring team that covers the neighborhood of service. These walking temples or mentors will be ambassadors for Christ commissioned and sent out from each participating local church through F.I.R.M coordination. So the historical foundations focus will emphasize faith-inspired mentoring.

Now mentoring is one of the oldest forms of one-on-one influence. Popular mentoring literature attributes the origin of the term mentoring to Homer, one of the ancient Greek story tellers. His classic tale relates to “. . . King of Ithaca, who asked his friend Mentor to look after his son Telemachus while he fought to win the Trojan War.”³⁸ The roots of mentoring are also found in ancient Egyptian literature related to brief teachings or maxims shared from father to son. These teachings were a combination of pragmatic thought, religious feeling and convictions formulated in brief narratives.³⁹ Mentoring is also anciently rooted in African life in the practice of the African proverb, “*It takes a village to raise a child.*”

The Webster’s Dictionary defines a mentor as a “. . . trusted guide, provider of wise counsel . . .”⁴⁰ Mentoring is further viewed as sharing wisdom and seeking out the insights of others within the framework of ongoing relationships.⁴¹ In contemporary times, most adults can identify a person who, at some time in their life, had a significant

³⁸www.Mentors.ca/mentorrational.html, *Mentors Peer Resources: Mentoring Rationale, Examples and Our Expertise*, 05/26/03.

³⁹M. Lichtheim, *Ancient Egyptian Literature* (Los Angeles, CA: University of California Press, 1973).

⁴⁰*Webster’s New World Compact Desk Dictionary and Style Guide* (New York, NY: Macmillan, 1998), 718.

⁴¹R. J. Wicks, *Sharing Wisdom: The Practical Art of Giving and Receiving Mentoring* (New York, NY: The Crossroad Publishing Company, 2000).

and positive impact on them. Typically, mentors are adults who provide support, guidance, and assistance as the younger person goes through a difficult period. In particular, mentoring has involved a more experienced and older person who acts as a role model, compatriot, challenger, guide or cheerleader. The mentoring practice has been invaluable where parents are either unavailable or unable to provide responsible guidance for their children. This resonates with the prevalent and urgent need of the incarcerated youth who are the target population of this project.

Mentoring programs have become dramatically diverse in recent years falling into two basic categories of unstructured and structured. Unstructured mentoring occurs through friendship, fellowship, coaching, teaching, counseling, tutoring, God-parenting or just casual one-on-one conversation. Structured mentoring is planned and occurs through customized and structured programs. These programs vary widely depending upon context and clients as well as objectives and goals. Variation in context and clients (to name a few) include urban cities and gangs, schools and students, Businesses and employees, ex-prisoners and communities and others. Structured mentoring also includes formal mentor preparation and training, mentor-client pairing and program evaluation. It is to be noted that the this pilot project is patterned after the structured program. As to current status in the field, the Office of Educational Research and Improvement (OERI) of the U.S. Department of Education reports that “traditional programs such as Big Brothers and Big Sisters have been joined by school based programs, independent living skills programs, court-mandated programs, and recreational *buddy* programs. Religious institutions continue to play a leadership role, and corporations and social organizations now promote employee and member

involvement.”⁴² According to one of the highly recognized successes in mentoring, the One Hundred Black Men, Inc., Mentoring is now recognized as the cutting-edge social investment strategy for the twenty-first century.⁴³ The list of mentor programs across the country is long but the highly successful and popular ones identified by the OERI include: :

1. Big Brothers/Big Sisters of America a national, youth-serving organization based on the concept of a one-on-one relationship between adult volunteer and an at-risk child consisting of 495 agencies across the country;
2. Help One Student To Succeed a nationwide, structured mentoring program in language arts utilized in 500 schools with 40,000 student participants;
3. 100 Black Men or America organization of men in business, industry, public affairs, government and the professions throughout New York State and other areas who share a common goal to improve the quality of life for young black males and other minorities from elementary through high school;
4. The National Mentoring Partnership—Support of existing mentoring programs and advocates for the expansion of mentoring and associated resource nationwide;
5. Boys Scouts of America—mentors for boys from ages 7 to 20;
6. America’s Promise The Alliance for Youth: Recruiters of mentors on a national basis to help children at risk works in partnership with government, the private sector, the nonprofit world, service groups, and communities; and,
7. Communities in Schools—One-on-One mentoring and mentoring and tutoring for young people;

In terms of effectiveness, data is reportedly scarce but some studies and program evaluations do support positive claims.⁴⁴ Big Brother and Big Sisters of America reports

⁴²M. Newman, “Beginning a Mentoring Program” (Pittsburg, PA.: PLUS Project Literacy, U.S., 1989), 5 in www.Ed.gov/pubs/OR/ConsumerGuidies/mentor.html. *Consumer guide: Archived Mentoring*. 05/26/03.

⁴³T.W. Dortch, *The Miracles of Mentoring* (New York: NY: Doubleday, Random House Inc., 2000), 13.

⁴⁴E. Flaxman, *Evaluating Mentoring Programs* (New York, NY: Institute for Urban and minority Education, Teachers College, Columbia University, 1992)..

that of kids mentored, forty-six percent are less likely to begin using illegal drugs, fifty-two percent less likely to skip school, thirty-three percent less likely to hit someone, and twenty-seven percent less likely to begin drinking alcohol. Beier and colleagues conducted a study to determine if there is an association between having an adult mentor and high-risk behavior in adolescents. The results were that “adolescents with mentors were significantly less likely to participate in 4 of the 5 measured risk behaviors: (1) ever carrying a weapon, (2) illicit drug use in the past 30 days, (3) smoking more than 5 cigarettes per day, and (4) sex with more than 1 partner in the past 6 months.”⁴⁵

Of particular relevance to the focus on faith-inspired mentoring is a recent faith-based mentoring initiative in Alabama. In August 2000, the Attorney General Bill Pryor of Alabama sent a letter to Faith Community Leaders in which he wrote:

In August of 2000, I introduced Mentor Alabama as an initiative of my office designed to involve appropriate adults in the lives of at-risk children as mentors and role models. Studies clearly show that positive adult involvement in the lives of young persons helps them to raise their goals, remain drug-free and perform better in school. This, in fact, is especially important when you consider that from 1985 to 1995, Alabama’s juvenile arrest rate rose at the unconscionable rate of 144 percent. I believe the faith community has the potential to reach our youth in a way that is unique to any other segment of our society, and that persons of faith are a source of great potential in the lives of our state’s youth. I am asking you to help me reach our at-risk families and children before they choose the wrong path . . .⁴⁶

The plight of children and youth in Alabama resonates with our *context* population. The initiative of the Attorney General in recognizing and requesting the

⁴⁵S. R. Beier, W. D. Rosenfeld, K. C. Spitalny, S. M. Zansky, A. N. Bontempo, “The Potential Role of an Adult Mentor in Influencing High-Risk Behaviors in Adolescents,” *Arch Pediatrics Med* 154, (April, 2000): 327-330..

⁴⁶ Attorney General Bill Pryor, 2000, *Mentor Alabama: Faith-Based Mentoring*. www.ago.state.al.us/mentor/faith.html, 05/26/03.

value of faith influence is laudable. Together with the widespread focus on secular mentoring, the Alabama initiative emphasizes the historical foundations for this project.

CHAPTER FOUR

METHODOLOGY

Strategy

The F.I.R.M. project strategy employed Action Research involving the leadership of a partnership of faith, government, social services and community. This partnership consisted of Contextual Associates (Appendix F) recruited by and voluntarily working with the writer. This collaborative teamwork involved critique and support of project concept, need, planning, execution, and evaluation.

The research strategy involved faith-inspired intervention with juveniles incarcerated at the Rhode Island Training School (R.I.T.S.). As such, the planning strategy involved recruitment of participants at the RITS and acquisition of documented parental approval (ages under 18) for their participation. The related Participation Agreement Form, Information Release Authorization Form, and Referral Form specifically designed for this project are given in Appendix F.

Research Hypothesis

Faith-Inspired-Redemptive-Mentoring of incarcerated youth will result in *attitudinal and behavioral changes* that are most likely to yield substantial reduction in juvenile delinquency, incarceration and recidivism.

Research Theory: Conflict, Offense and Self-Efficacy

Based upon the background of life-crippling character and circumstances within our context and the related categories of offenses (Appendix D, fig. 2.8) discussed in Chapter One, it is clear that *conflict* is a common occurrence with outcomes of juvenile delinquency and incarceration. In this regard and consistent with juvenile justice research as well as risk-protective factor intervention practice discussed in Chapter Two, the focus of this pilot project has been stated to be (1) aggression and (2) impulsivity. This section provides a brief discussion of the theory associated with the experimental design that has aggression and impulsivity as measurable parameters. In general, it describes the theoretical connection between these parameters to be measured and the intervention strategy of faith-infused self-efficacy and faith-leveraged conflict handling. In particular, it gives the connection between these parameters and the unique curriculum on spiritual-based self-efficacy and anger management (Appendix G).

In secular curricula widely used in the schools such as Creative Conflict Resolution and Conflict Resolution in the Middle School,¹ it is rightly observed that conflict is a common fact of life that need not be destructive; that it can be an opportunity for growth. It is treated primarily as an occurrence between two or among several individuals. While in basic concurrence, the operative view in this writing is that conflict is a common and prevalent occurrence in human relationship within the individual, individual-to-others, and individual-to-God.

¹ W. J. Kreidler, *Creative Conflict Resolution: More Than 200 Activities for Keeping Peace in the Classroom* (Glenview, IL: Scott, Foresman and Company, 1984).

Within the living reality of our context, it is clear that conflict (internal, external or both) is a potent source and seething ground of *offense*. The Webster Dictionary's definition of offense includes “. . . (1) a cause or occasion to sin, (2) something that outrages the moral or physical senses, (3) the act of attacking, (4) assault, (5) the act of displeasing or affronting, and (6) the state of being insulted or morally outraged.² Thus, offense includes difficulty, discomfort or injury within the physical or mental state perceived, actually experienced or inflicted upon another. It involves interpersonal physical and emotional mistreatment, injury, abuse or neglect which fosters a sense of helplessness from as early as infancy. It may involve societal systemic mistreatment, oppression, injury, abuse or neglect which fosters a sense of hopelessness from as early as school age.

In the secular curricula on conflict handling, offense issues out of unresolved or escalated conflict and is characterized by aggression and impulsivity which result from unresolved, escalated and misused anger.³ In addressing Christians specifically John Bevere gives an excellent biblically-based treatment of offense as the most deceptive and insidious bait of Satan to lure the Christian into a trap. He posits that “. . . offense itself is not deadly—if it stays in the trap. But if we pick it up and consume it and feed on it in our hearts, then we become offended. Offended people produce much fruit, such as hurt, envy, outrage, jealousy, resentment, strife, bitterness, hatred, and envy . . . offended people are trapped, often unknowingly, oblivious to their condition because

²M. Agnes, *Webster's New World Compact Desk Dictionary and Style Guide* (New York, NY:: Macmillan Inc., 1998), 298.

³W. J. Kreidler, *Conflict Resolution in the Middle School: A Curriculum and Teaching Guide* (Cambridge, MA: Educators for Social Responsibility, 1994).

they are so focused on the wrong that was done to them.”⁴ For offended people, therefore, offense is nurtured into an *offense trap* which is captivity of thinking, emotions, imagination and will (choices and behavior) within dictates of unhealthy *patterns of thought and behavior* often started early in childhood. More explicitly, the offense trap is a state of a being characterized by a debilitating wound or a mindset to inflict wounds or violence. Clearly in the biblical perspective offense is also related to unresolved and misused anger as Scripture admonishes, “In your anger, do not sin: Do not let the sun go down while you are still angry and do not give the devil a foothold” (Eph. 4: 26-27). So whether in the secular or biblical perspective, the avoidance of destructive outcomes of conflict such as delinquency or related incarceration is directly related to the avoidance of the offense trap. The avoidance of the offense trap, in turn, is directly related to the proper handling of anger

This project implements an innovative approach to anger management that harnesses the potential for incomparable anger control. Anger and its control are connected to the very source of anger which is the very image of God that imparts personality or selfhood including intelligence, will and emotion.⁵ It is recognized, as clearly portrayed in the biblical revelation of the attributes of God, that anger originated in the Creation. It is an attribute of the Creator; it is packaged within the human emotions even prior to the Fall (Gen. 1:1, 12, 26-27, 31).

Across the Old and New Testaments God’s personal anger is demonstrated examples of which are: (1) in the past—the flood (Gen.: 6-8), famine and pestilence

⁴J. Bevere, *The Bait of Satan* (Lake Mary, FL: Thomas Nelson Inc., 1994), 14.

⁵M. J. Erickson, *Christian Theology*. (Grand Rapids, MI: Baker Book House, 1985).

(Ezek. 6:11), annihilation (Deut. 29:22-23), provoked by nations (Isa. 10:5; Jer. 50:13; Ezek. 30:15), provoked by apostasy and unfaithfulness (Num. 25:3; 32: 10-13; Deut. 29: 24-28); (2) in the present giving up the wicked to uncleanness and vile passion (Rom. 1:24), ruin and death to all who disobey (Rom. 1:18, 3:20, 6:23; Ezek. 18:4); and in the future the Day of Judgment (Ezek. 7: 19, Dan. 8: 19) and the ultimate eternal punishment for the unrepentant (Matt. 10: 28). Further, in the most faithful representation of God to (and in) humanity, Jesus (John 1: 1, 14) demonstrates the feelings and expression of anger on several occasions as with the Pharisees on Sabbath hypocrisy: “. . . And when he had looked round about on them with anger . . .” (Mark 3: 1-5). Then besides anger and its expression being found in biblical persons such as the Apostle Paul (Acts 17:16) and other righteous people (2 Pet. 2: 7-8), holy anger that hates what God hates is an essential characteristic of those loyal to Christ (Ps 139: 21; Prov. 8: 13; John 3: 19). .

Toward identifying a benchmark for proper handling of anger, it is noted that an analysis of over five hundred references in the Old and New Testaments⁶ shows that while Scripture does warn against anger (i.e., Matt. 5: 22; James 1: 19-20; Eph. 4: 26), only its misuse and inappropriate expressions are condemned—not its experience. So, biblically, anger is a neutral emotion that can be used for righteousness or evil. In this regard, proper anger management precludes unresolved, escalated and misused anger found to be directly related to aggression and impulsivity discussed above.⁷

⁶G. H. Stafford, “A Biblical approach to anger management training,” *Journal of Psychology and Christianity* 5, no. 4 (1986): 5-11.

⁷ W. J. Kreidler, *Conflict Resolution in the Middle School: A Curriculum and Teaching Guide* (Cambridge, MA: Educators for Social Responsibility, 1994).

In the secular perspective, anger is also understood to be an affect (or emotion) originating in infancy. This is clearly illustrated by the rapprochement crises: “. . . (1) the child (latter half of the second year of life) feels greater vulnerability to separation from the caretaker, (2) is increasingly aware of the necessity to communicate needs to caretaker for response though limited in vocabulary, and (3) is increasingly aware of being totally dependent upon the caretaker’s favor.”⁸ In this circumstance, there emerges the piercing cry, flushed red face, jerking body, quivering chin, trembling arms and legs—anger surfaces as a common feature that runs through adulthood—a threat to selfhood. Consistently, emotion is understood as the physiological changes, subjective experiences, and expressive behaviors that are involved in such feelings as love, joy, grief, and rage; and even beyond feelings, the processes by which individuals establish, maintain, and terminate relations between themselves and their environment.⁹

Against this background, there is incomparable leverage for anger control within the connection of anger and the image of God. First, the source of the image of God which is God Himself always demonstrates the highest standard in divine anger for emulation. The Book of Hosea and all of God’s interaction with His chosen Israel clearly show God as the wounded lover, committed provider and protector, reaching out with longsuffering desire for reconciliation and healing instead of reactionary retaliation. The Prophet Isaiah well describes the attitude and character of God in divine anger:

I can not bear your evil assemblies . . . They have become a burden to me. I am weary of bearing them.⁴

⁸D. Heinrichs, “A Psychoanalytic Approach to Anger Management Training,” *Journal of Psychology and Christianity* 5, no. 4, (1986): 12-22.

⁹J. J. Campos, R. G. Campos and K. C. Barrett. “Emergent themes in the study of emotional development and emotion regulation,” *Developmental Psychology* 25 (1989): 395-402.

When you spread out your hands in prayer, I will hide my eyes from you. Even if you offer many prayers, I will not listen.

Your hands are full of blood; . . . Take your evil deeds out of my sight! Stop doing wrong, learn to do right! Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow.

Come now, let us reason together, says the LORD. Though your sins are like scarlet, they shall be as white as snow; though they be red like crimson, they shall be like wool (Isa. 1: 18)..

As illustrated, God's divine anger flows from pain but is generated by love and seeks reconciliation. As demonstrated in His universal provision for reconciliation in Jesus Christ (2 Cor. 5: 19), divine anger only seeks to remove the painful behavior and restore divine favor. It is correctly observed that whereas humans have difficulty controlling their anger often finding themselves behaving irrationally in the heat of anger and committing sins of passion, divine anger is always rational and just.¹⁰

This leverage within the uniqueness of the human function is elucidated in the observation that anger (as with any emotion) requires both the state of cognitive assessment of the situation and physiological arousal.¹¹ In other words, either mind appraisal or body arousal may trigger the other to produce anxiety that generates fear and anger. In this regard, it is further noted that unfortunately body arousal may bypass the conscious awareness of mind-appraisal and send an emergency signal to the brain which can act without waiting for an evaluation with rash and harmful behavior results.¹² The reality of the target population within our context shows this body-

¹⁰ B. E. Baloiian, "American University Studies Series VII,," in *Theology and Religion* 99 (Peter Lang Publishing Inc., 1992), 225.

¹¹ D. Augsburger, "An existential approach to anger management training," *Journal of Psychology and Christianity* 5, no. 4 (1988): 24-29.

¹² H. Kramer, "Rewire Your hot buttons," *New Women*. (1994): 84-87.

arousal dominance to the essential extinction of mind-appraisal to be pervasive with resultant aggression and impulsivity.

The core and primacy of our project methodology is cultivation or enhancement of mind-appraisal to conscious awareness of both the provocation and its evaluation; and related mind-control toward healthy emotional and behavioral results. Now, it is to be noted at the outset that understanding and proposed use of the direct connection of cognition to the human emotions and behavior is not new. As stated by “. . . the way, the truth and the life . . .,” Jesus himself, “. . . evil thoughts . . . deceit . . . malice . . . come from inside and defile a man . . .” (Mark 7: 21:22) renders the person evil in emotions, words and behavior. And for recovery, Scripture admonishes through the Apostle Paul::

You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds . . . put off falsehood . . . In your anger do not sin , , , do not give the devil a foothold . . . Get rid of all bitterness, rage and anger . . .” (Eph. 4: 21-22, 26, 31).

The Apostle Paul continues, “. . . do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind” (Rom. 12: 2).

With respect to this cognition leverage, insight in the secular world surfaced January 1955 with the origination and practice of Rational Emotive Behavioral Therapy (REBT) by Albert Ellis. This was “. . . the first of the ‘cognitive’ or ‘cognitive behavior’ therapies . . .”¹³ Then came Aaron Beck in the 1960’s with his Cognitive Therapy¹⁴ wherein he coined the phrase *automatic thoughts* to describe what people tell

¹³A. Ellis, *Reason and Emotion in Psychotherapy* (New York, NY: Lyle Stuart, 1962), xiii.

¹⁴ A. T. Beck, *Cognitive Therapy and the Emotional Disorders* (New York, NY: International Universities Press, 1976).

themselves to largely create their neuroses. This terminology, *automatic thoughts*, described what Ellis had called *self-statements* and irrational beliefs; also, what the writer calls in this paper *self-talk*.

As Aaron Beck explains,

In the broadest sense, cognitive therapy consists of all the approaches that alleviate psychological distress through the medium of correcting faulty conceptions and self-signals. The emphasis on thinking, however, should not obscure the importance of the emotional reactions which are generally the immediate source of distress. It simply means that we get to the person's emotions through his cognitions. By correcting erroneous beliefs, we can damp down or alter excessive, inappropriate emotional reactions.¹⁵

The description of Rational Emotive Behavioral Therapy by Albert Ellis encompasses cognitive therapy and also provides for clarity of similarity and distinction of this project methodology. According to Ellis:

REBT . . . emphasizes that humans are born (as well as reared) as philosophers and that they are natural scientists, creators of meaning, and users of rational means to predict the future. One of its main goals, therefore, is to help clients make a profound philosophic change that will affect their future as well as their present emotions and behaviors

To this end, REBT tries to help people comprehend and accept several ideas that are still revolutionary in our culture: (1) They largely (though not exclusively) create their own emotional disturbances by strongly believing in absolutist, irrational Beliefs. (2) Having a distinct measure of self-determination or free will, they can actively choose to disturb or undisturb themselves. (3) To change, they had better actively work at modifying their thoughts, feelings, and behaviors. (4) If they decide to profoundly change one major philosophy, they may help modify many of their own emotional and behavioral reactions. (5) They will usually find a philosophy of long-range hedonism more healthful and productive of happiness than one of short-range hedonism. (6) A scientific rather than an unscientific,

¹⁵A. T. Beck, *Cognitive Therapy and the Emotional Disorders* (New York, NY: International Universities Press, 1976), 214.

devoutly religious, or mystical outlook is likely to bring them greater emotional health and satisfaction.¹⁶

In similarity and concurrence, this project focuses on the leverage of cognition for changing emotions and behavior. In distinction, this writer views the human as born (created) in the image of God. As such, rearing is best aimed at growth and grooming

... and become mature, attaining to the whole measure of the fullness of Christ. Then we will no longer be infants, tossed back and forth by the waves, and blown here and there by every wind of teaching and by the cunning and craftiness of men in their deceitful scheming. Instead, speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ (Eph. 4: 13-15).

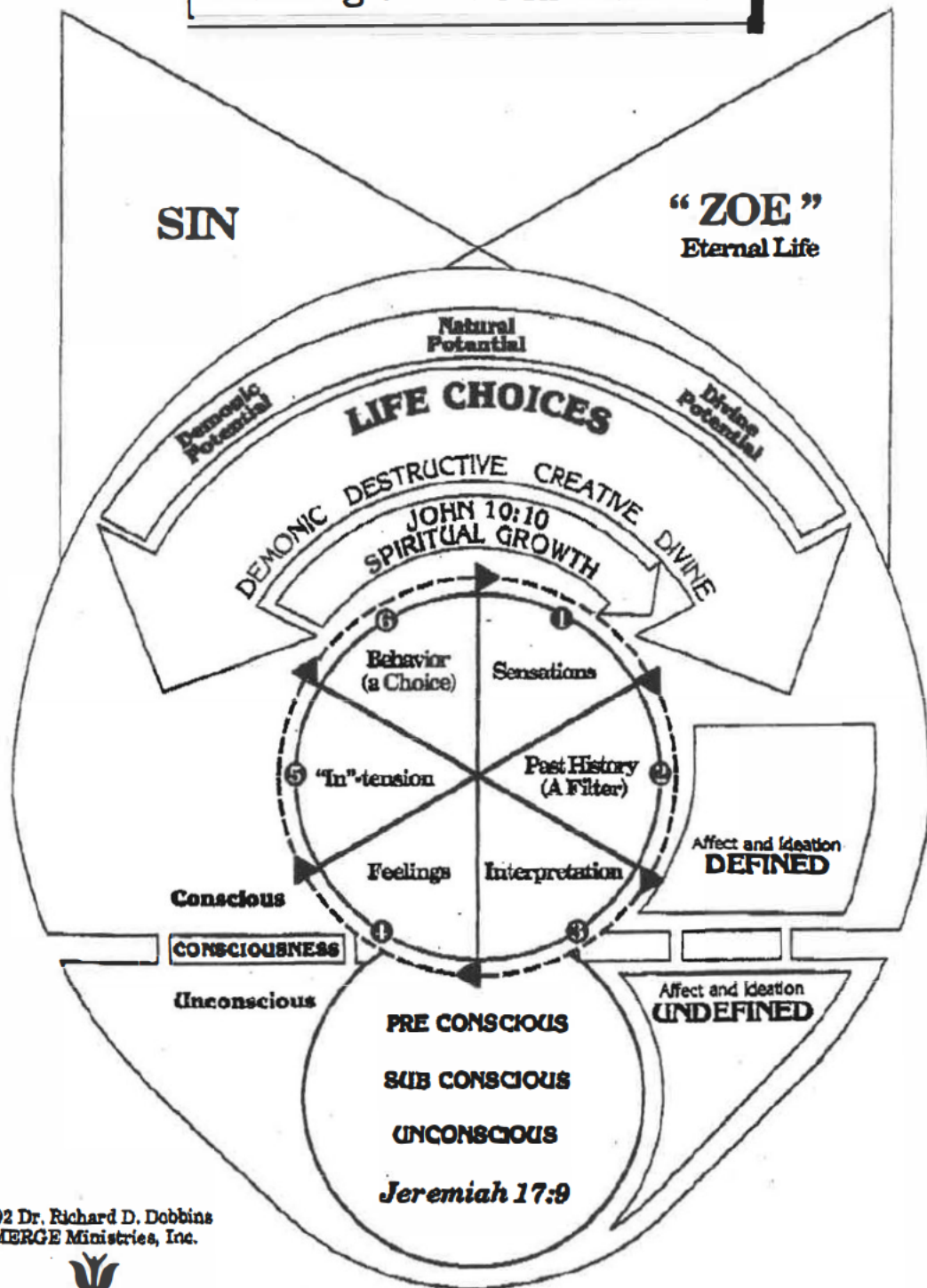
And, meaning of life is best found in conformity to God's image and purpose. Further, that in this regard, the outlook is agreeably not devoutly religious but devotedly obedient such that "... we demolish every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ" (2 Cor. 10:5).

Toward the achievement of this outlook, a most profound, insightful, and innovative conceptualization of the mind originated by Richard D. Dobbins enlightens the way.¹⁷ Dr. Dobbins is the founder and Chairman of the Board of the EMERGE Ministries in Akron, Ohio. There, the writer was privileged to acquire the Masters of Divinity for combined biblical and clinical counseling and concurrent Seminary Masters studies at the Ashland Theological Seminary in Ashland, Ohio. This model of the mind is appropriately termed the *Healing of the Mind Model* as shown in Figs. 3.4. and 3.5 on pages 59 and 60 respectively...

¹⁶ A. Ellis, *Reason and Emotion in Psychotherapy* (New York, NY: Lyle Stuart, 1962), 248.

¹⁷ R. D. Dobbins, *Healing of the Mind*, lectures at the Emerge Ministries Inc. Biblical and Clinical Counseling Master of Divinity Program, Akron, Ohio, September-May, 1995.

Healing of the Mind Model

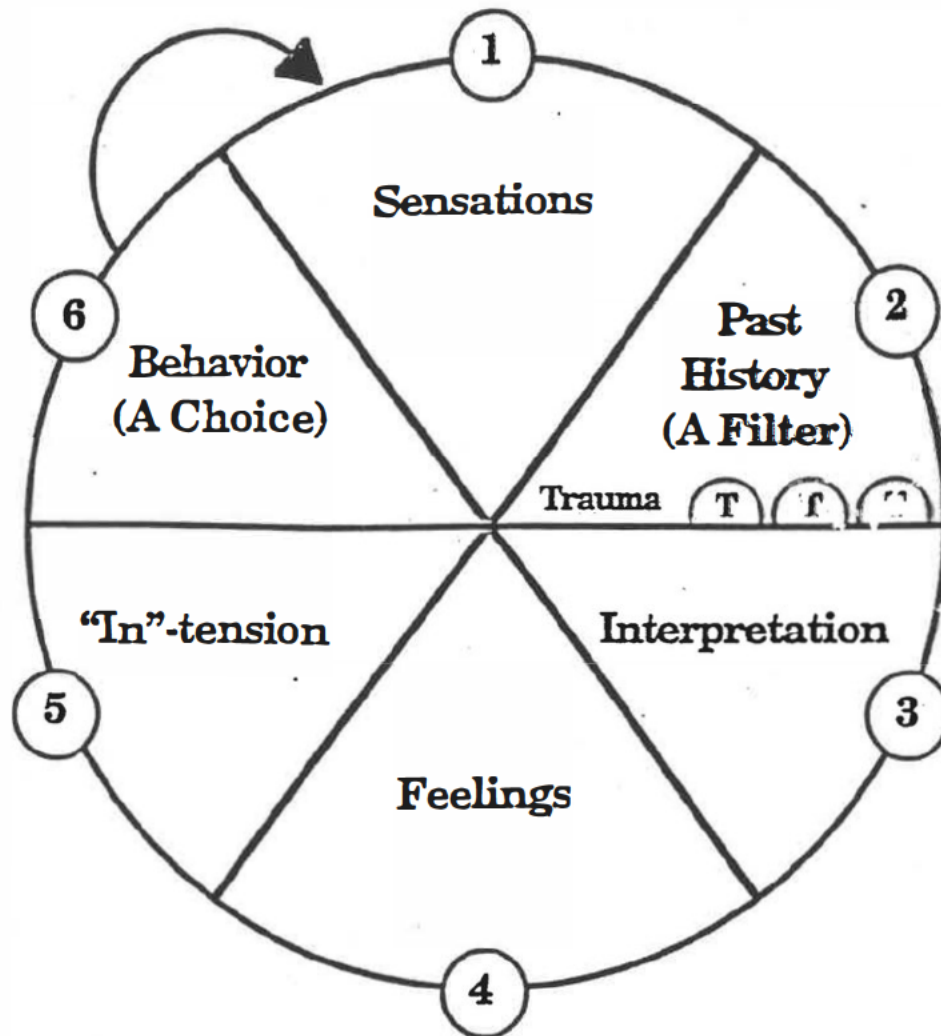


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Fig. 3.4. Healing of the Mind Model

Wheel of Experience



Notes

1. You have control over segments 3 & 6.
2. You can control the intensity of segment 4.

Fig. 3.5. Wheel of Experience a part of Healing of the Mind



The Wheel of Experience is a part of the Healing of the Mind Model and embodies the elements of the image of God in its segments – intellect, emotions, and will. It rotates clockwise continuously. As it rotates, it dips into the mental reservoirs of the pre-conscious, sub-conscious and unconscious. Information flow from within self and outside of self enters at Segment 1 in the form of sensations (audible, physical or visual . . .) and moves clockwise through a mental filter in Segment 2. This filter is typically cluttered with unresolved issues providing for substantial distortion. From Segment 2 information flows into Segment 3 (distorted) where interpretation or *self-talk* occurs. This self-talk, in turn, stirs emotions or feelings which typically generate tension within (in-tension) and produces *intentions* that lead to choice or behavior.

This rotating Wheel of Experience models the moment-to-moment state of existence while the image-of-God elements can leverage relief and redemption. In the group dynamics and one-on-one, it helps participants in Lessons 7B and beyond to get a practical and visual understanding of the involvement of their image-of-God elements in their daily interactions with others and within self; and provides clarity as to the leverage of these elements for redemption from aggression, impulsivity as well as related delinquency and incarceration.

Thus, through Scripture-infused didactics and group dynamics with awakening fostered by the Wheel of Experience, self-worth is enhanced and thereby self-efficacy is improved. Further by experiential learning through the group dynamics, participants are alerted to their routine internal processing of each provocation with delineation of the potent (usually unrecognized) participation of each element of the image of God such as thinking, emotion, imagination, will and conscience. More specifically, participants are

awakened to the misuse or lack of use of these image-of-God elements in their state of unresolved or escalating anger with related aggression and impulsivity. Hands-on learning of the process and practice for removal of impediments (including a seared conscience or unforgiving attitude) to proper use is fostered. Participants are awakened to the power of cognition within their already possessed *self-image* for captivating their innate potential for violence; and hence, for deliverance from the *offense-trap*. In simplest terms, participants are awakened to the power of their *self-talk* (what they say to themselves) in the process of escalating anger; and when faith-inspired and faith-infused, to the redeeming power of their self-talk. Faith-inspired mind-appraisal is promoted to inform body-arousal and temper body retaliation. Thus, through this fostered internal recognition and practice in the proper use of the divinely endowed image of God, attitudinal and behavioral changes are achieved; spiritual-based self-efficacy and anger management are nurtured; and, aggression and impulsivity are reduced.

Research Design

The experimental design was based upon an innovative author-developed, Scripture-infused curriculum (appendix G) for group didactic and processing on *conflict, offense and self-efficacy*. The pilot project intervention focused on two high *risk factors*: (1) *aggression* and (2) *impulsivity*. The project goal was to provide over-compensating *protective factors* in terms of (1) faith-infused *self-efficacy* and (2) faith-leveraged *conflict handling practice* that substantially immune against any debilitating wounds of affliction or imperative to inflict wounds and violence. The design further

involved establishing and training of a project team to assist in group session facilitation and curriculum-focused one-on-one mentoring during the sessions. This project team is identified on the Participation and Authorization forms (Appendix F).

The design consisted of (1) eight incarcerated youths separated into two matched sampling groups of four youths each as shown in Table 1, page 63, (2) the innovative Scripture-infused curriculum (Appendix G), (3) the ASEBA Youth Self Report for Ages 11-18¹⁸ used for pre-test and post-test (Appendix H) as well as the group sessions schedule and Groundrules (Appendix I). As shown in Table 1, one of the matched sampling groups served as the *experimental group* (left side) which experienced the pre-test, group sessions and post-test. The other group was the *control group* (right side) which experienced only the pre-test and post-test without the group sessions. Both groups were deliberately limited to males of age range 15-18. This gender limitation was due to the School's administrative policy that precludes a mixed group of males and females as well as the insufficiency of females from the context to form separate groups. In compliance with stated confidentiality within the Participation Agreement, the names of the youth participants are not published they are coded.

It is noteworthy that only a cursory glance at the profile of all of the youth participants in Table 1, page 63, gives an alarming wake-up call to the church—indeed to the typical church that is prevalently found worshipping in the midst of the growing circumstances of these youths. Out of eight youths, two (one in each group) have returned to jail four times; four (two in each group) have returned to jail one time (one too many). While the Christian faith is professed by three, two of the three have already

¹⁸ T. Achenbach and L. Rescorla, *Manual for the ASEBA School-Age Forms and Profiles* (Burlington, VT: University of Vermont, Research Center for Children, Youth, & Families, 2001), 33.

Table 1: EXPERIMENTAL AND CONTROL GROUPS
SPIRITUAL-BASED SELF-EFFICACY AND ANGER MANAGEMENT
RHODE ISLAND TRAINING SCHOOL

PARAMETERS	EXPERIMENTAL GROUP				CONTROL GROUP			
- Code Name	61C6R16	3J81R318	K4L6116	16D6W61	3C16S61	613T3R16	154M51R15	712N2J71
- Age	16	18	16	16	16	16	15	17
- Race/ethnicity	Native. American	Guatemalen	Hispanic	Black	Black	Black	Puerto Rican	Am.Indian
- Offense	drugs	Robbery	Robbery	Drugs	Drugs	Robbery	Drugs/Robbery	Drugs
- # of returns	1	0	4	1	4	0	1	1
- "Time" left	4/20/04	10/16/04	6/30/04	1/10/04	3/24/04	4/16/04	4/9/04	4/24/04
- School-grade level	10	10	11	7	11	9	9	11
- School performance	B+	B	C	B	B	B	B	B+
- Faith professed	Christian	Christian	"God"-unsure	none	none	none	none	Christian
- Religious activity (prior to jail)	none	Christian	church-<14yrs	none	none	none	none	Church
- position in family	2nd in 4	oldest in 4	oldest in 3	youngest-4	oldest-2	oldest-2	oldest-7	oldest-3
- Two-Parent family	NO	NO	YES(stepdad)	NA	NO	NO	NO	NO
- Single-Mother parent	YES	YES	NO	YES	NO	NO	NO	YES
- Single-father parent	NO	NO	MP	NA	NO	NO	NO	NO
- Grandmother parent	NO	NO	NO	NA	NO	YES	NO	NO

returned to jail once. Four youths have no faith component in living and one is unsure God even exists. Whether directly related or not, there is a conspicuous absence of a two-parent family except for one with a Step-Dad; and parenting is prevalently by a single mother and grandmother (most likely struggling to make ends meet) with two youths in agency care. As readily seen in the displayed density of churches within the context (Appendix A, fig. 2.2c), there is no doubt the church is physically in their midst. But as is evidenced by the void of church or God connection in their growing and living, there resounds the alarming question *where is the church?*

This pilot project design provides for the initiation of an efficacious, ongoing presence and participation of the church in the growing and grooming of our youths. To this end, church members within the Pond Street Baptist Church were awakened to the need. Volunteers for participation as faith-inspired mentors were trained to share the curriculum in both one-on-one and group formats. These volunteers participated with the writer in dialogue and pre-test before the start of group sessions and continued their interaction with the youths within the group sessions.

Research Test Instrument

In experimental design consultation, the Achenbach System of Empirically Based Assessment (ASEBA) Youth Self-Report (YSR) for Ages 11-18 was recommended by both a Professional Associate Dr. Lyn Stein of Brown University and Dr. Robert Hagberg of Casey Family Services here in Providence RI. Casey Family Services is supportive to this project through their appointed representative Ileana Lopez who is a Contextual Associate as shown in Appendix F. In view of their

longstanding professional expertise, the reading level of project participants and the project interest for current as well as follow-on assessments, this instrument was adopted for pre-test and post-test.

From the viewpoint of salient and relevant features, “the Achenbach System of Empirically Based Assessment (ASEBA) comprises an integrated set of forms for assessing competencies, adaptive functioning, and problems in easy and cost-effective ways.”¹⁹ The ASEBA school-age forms are designed to be self-administered by respondents who have at least fifth grade reading skills.²⁰ This fits the population of youths at the RITS participating in this research.

Specific to this research, the Youth Self-Report (YSR) for Ages 11-18 (Appendix H) is completed by 11-18-year-olds to describe their own functioning. The YSR is normed for ages 11-18. The forms have simplicity and clarity and can be (and were) completed in less than 20 minutes.

Scoring for the school-age forms (including YSR) are provided in terms of competence, adaptive functioning, and syndrome scales. The ASEBA syndromes are sets of concurrent problems.²¹ For our focus of intervention with protective factors, the ASEBA syndromes scales are the targets for pre-test and post-test queries. These scales evaluate the youth in terms of patterns of problems and inform as to causes, protective factors and effectiveness of interventions. The problem items on pages 3 and 4 of the YSR (Appendix H) are scored on syndrome profiles separated into eight empirically based syndromes. These syndromes shown on the YSR Syndrome Scales Scores

¹⁹T. Achenbach and L. Rescorla, *Manual for the ASEBA School-Age Forms and Profiles* (Burlington, VT: University of Vermont, Research Center for Children, Youth, & Families, 2001), 40.

²⁰Ibid.

²¹Ibid., 81.

(Appendix J) are designated as: (1) Anxious/Depressed, (2) Withdrawn/Depressed, (3) Somatic Complaints, (4) Social Problems, (5) Thought Problems, (6) Attention Problems, (7) Rule-Breaking Behavior and (8) Aggressive Behavior. The first three syndromes are grouped into a broad-based category termed Internalizing since they relate to internal problems within the self. The last two form the broad group called Externalizing as the syndromes relate to conflict with others.

A youth score on each scale is displayed in relation to percentiles and T scores. T scores (instead of raw scores) are used to show how a youth's scores on each scale compare with the scores of the national normative samples. The T scores are standard scores that compare the youth's standing on a scale with the distribution of scores obtained by the normative sample of youths. The T scores further permit comparison of the youth's standing on a scale with the distribution of scores on the other scales. This permits a quick view of the youth's standing relative to peers. In terms of problem assessment from the T scores, note that there are broken lines spanning across the graphic display of the Syndrome Scale Score Sheet (Appendix J). These broken lines provide a delineation of *normal range*, *borderline clinical range* and *clinical range* for each syndrome. T scores of 65 to 69 (93rd and 97th percentiles of the normative sample of non-referred children) are in the borderline clinical range. Scores in the borderline range are high enough for concern but not as deviant as scores above the top broken line which are in the clinical range. Nevertheless, scores in the borderline and clinical range (T greater than or equal to 65 and above the 93rd percentile) are important for intervention. These scores significantly discriminate between youths who are referred for mental health or behavioral-emotional problems and demographically similar

children who are not referred. Total Problem Score for each syndrome is computed by summing the youth self-rating for each problem (made on the YSR in pre-test or post-test) listed within the syndrome column.

Validity is highly regarded by the sources of recommendation discussed above. High validity is also claimed based upon nearly four decades of research, consultation, and improvements as well as current evidence yielding significant discrimination between referred and non-referred youths ($p < .01$). This is claimed with analysis shown for content validity, criterion-related validity and construct validity. Here, “content validity is the degree to which an instrument’s content includes what the instrument is intended to measure. Criterion-related validity refers to the degree of association between particular measures, such as a scale scored from an ASEBA form and an external criterion for characteristics that the scale is intended to assess.”²² Construct validity relate to the degree to which the ordering of scores into syndromes or “. . . a *latent variable* derived by factor analyzing ASEBA items,”²³ correctly represent measures of psychological behaviors as scored..

The use of this test instrument quickly provides standardized, nationally-normed data on a broad spectrum of competencies, adaptive functioning, and problems. The profiles reveal areas in which the youth’s reported strengths and problems are in the normal, borderline or clinical range. This instrument also makes it easy to compare descriptions of a youth at different points in time—initial evaluation, after intervention, and follow-up. Also, changes in reported problems can be evaluated during the course of the intervention by application at regular intervals. For shorter periods than the

²²Ibid., 108-109.

²³Ibid., 128.

normal six months, the manual instructs: “When administering the CBCL and YSR over intervals shorter than 6 months specified on page 3 of the forms, raters should be instructed to use the shorter rating at the initial and subsequent assessments.”²⁴

In terms of fit to the project focus on *aggression* and *impulsivity*, the ASEBA syndrome scales of (1) thought problems, (2) attention problems, (3) rule-breaking behavior and (4) aggressive behavior (Appendix J) are directly appropriate. These scales are the primary areas of inquiry as to intervention impact from pre-test to post-test.

²⁴Ibid., 50.

CHAPTER FIVE

FIELD EXPERIENCE

The field experience consisted of activities preparatory to the group sessions and the actual execution of the sessions. Preparatory activities included (1) recruitment interviews with potential participants at the RITS in which their interest was expressed without formal signup, (2) follow-up joint discussions with the potential participants and their parents at the RITS in which signup was achieved in the Participation Agreement, Authorization for Release of Information, and Referral Form (Appendix F), (3) sessions of training of Karen Taylor and Haya Kollie of the Contextual Associates project team on the Spiritual-Based Curriculum and conduct of sessions and (4) Pre-test at the RITS by the project team which consisted of Karen Taylor, Haya Kollie and the writer. Data from the recruitment interviews contributed to the definition of the matched experimental and control groups in Table 1, page 63. As a result of unexpected court releases, the two groups reduced to three participants each for the completion of the project.

The intervention sessions were conducted at the RITS by the project team in accordance with the schedule and Groundrules given in Appendix I. Each group session was ninety minutes in duration consisting of about 15 minutes didactics, 60 minutes of group dynamic processing and one-on-one mentoring within the last 15 minutes. Session materials included Handouts (Appendix M) and Transparencies (TR) included

in the curriculum (Appendix G) and used by the writer within the didactics portion. Handouts were material the participants used in group dynamics and kept after the sessions. Within the Curriculum, each session had a distinct Lesson Plan. Each Lesson Plan consisted of (1) introductory notes, (2) a clearly stated objective, (3) brief didactic with discussion, (4) group and sometimes subgroup activities, and (5) conclusion. At the beginning of each session, the Ground rules were first reviewed, the objective stated, and definition of any new uncommon words or concepts given. After the brief didactic, group dynamics began involving subgroups and the whole group. As a part of group facilitation, participants were engaged in exchange dialogue and role plays relating to the preceding didactic and the Handouts for the particular session. Subsequent to the first session, each session began with a review of outcome understanding or assigned homework practices from the prior session.

Post-test was administered after the end of the last session. Graphs of the pre-test and post-test YSR Syndrome Scale Scores for the *experimental group* are given in Appendix J; the pre-test and post-test graphs for the *control group* are given in Appendix K. In terms of the goal of *faith-infused self-efficacy* and *faith-leveraged conflict handling* in the Scripture-infused anger management curriculum, the primary areas of expected impact on the ASEBA Syndrome Scale Scores (appendix J or K) are (1) thought problems, (2) attention problems which include impulsivity (3) rule-breaking behavior and (3) aggressive behavior. Improvements of the T scores in these areas are consistent with reducing aggression and impulsivity. As discussed in Chapter Four under Research Test Instrument, improvement in the syndromes requires reduction in T scores. For

facilitated discernment of the intervention impact the T Scores from the graphs of both the experimental and control groups are extracted and shown in Table 2, page 72.

For the control group, as shown in Table 2, T Scores across the syndromes essentially remain the same or get worse (increase), especially in the Rule-Breaking Behavior and Aggressive Behavior syndromes from pre-test to post-test. In the data for the experimental group, the scores show decrease consistently in thought problems and substantial decrease in Attention Problems which include impulsivity. While the Rule-Breaking Behavior syndrome essentially remains unchanged, there is low to substantial improvement in Aggressive Behavior. As such, positive impact on aggression and impulsivity is indicated.

At the end of the last session, the experimental group participants completed a brief project evaluation in terms of process benefits received by them (appendix L). The process benefits assessed included an awakening to their spiritual inner self and inner strength. The specific high-impact areas of awakening included conscience, self-talk, imagination, will, as well as stored-up unresolved hurt and anger. The questionnaire results, though brief, indicate a strong common concurrence on (1) greater understanding of their inner self, (2) new recognition of conscience and its importance to their healthy behavior, (3) how to use their self-talk to avoid conflict escalation or violence, (4) the destructive effect of unresolved hurt or anger (or baggage), (5) forgiveness as the key to eliminating unhealthy behavior and (6) the potency of their inner strength to rise above juvenile delinquency.

**Table 2: F.I.R.M.--RITS--YSR/11-18-Syndrome Scale Scores
T SCORES FOR BOYS**

EXPERIMENTAL GROUP	Thought Problems	Attention Problems	Rule-Breaking Behavior	Aggressive Behavior
Participant ID				
61C6R16				
Pre-Test	55	52	68	66
Post-Test	50	54	68	51
K4L6116				
Pre-Test	64	66	75	75
Post-Test	60	54	75	73
3J81R318				
Pre-Test	67	66	62	61
Post-Test	64	54	64	61
CONTROL GROUP	Thought Problems	Attention Problems	Rule-Breaking Behavior	Aggressive Behavior
Participant ID				
3C16S61				
Pre-Test	62	50	68	61
Post-Test	62	50	68	61
154M51R15				
Pre-Test	55	54	64	61
Post-Test	68	51	69	66
712N2J71				
Pre-Test	64	54	58	54
Post-Test	58	51	58	63

CHAPTER SIX

REFLECTION, SUMMARY AND CONCLUSIONS

The journey from project conception to execution has been fueled by the daily plight of youth in juvenile delinquency and incarceration within our context. Against the odds and in the midst of pervasive risk factors that foster delinquency, high-potency protective factors have been demonstrated for substantial relief.

In the first place, although catalyzed by this faith-based initiative, the partnership of faith, social services, Department of Children, Youth and Families, and community provides (now and beyond this pilot project) an incomparable leverage for cure of juvenile delinquency. This leverage is found in the on-going commitment of the several Professional Associates and Context Associates (Appendix F); it is anchored for success within the tried and proven practice of the well known African proverb: *It takes a village to raise a child.*

Then with respect to this specific research intervention, two highly menacing risk factors (as discussed in Chapter 2, page 12) have been targeted—(1) aggression, the best social behavior to predict delinquent behavior, and (2) impulsivity that has a positive relationship with violence. Toward incomparable leverage for self-control, this project harnesses divinely endowed spiritual resources from within the self to enhance specific protective factors in the midst of the external environment of provocation,

temptation, conflict, offense, and threat to selfhood. Particularly, *attitudinal and behavioral changes* are fostered by experiential achievement of faith-inspired self-efficacy and faith-leveraged conflict handling. This achievement is made through group dynamics and one-on-one mentoring based upon a unique Spiritual-based curriculum on anger management with focus on conflict, offense and self-efficacy. In simplest terms, self-efficacy (highlighted as the most powerful human agency for self-control discussed in Chapter 2, page 15) as well as anger and its control are sourced in their very source which is the image of God. They are further nurtured in faith-inspired didactics, group dynamics and one-on-one mentoring.

It is noteworthy that Lesson 9B surfaced deep awakenings for both the group facilitator and faith-inspired mentors as well as the participants. As we worked slowly with the *Battle for the Soul* chart (TR 9B.5), participants could readily identify with the path from offense that kept re-iterating from perplexed to hurt to angry and back to perplexed—they were all too familiar with that despair. They were awakened to learn that the Bible described the bitterness option of self dependency and desert-heat isolation in loneliness except for those in the same straits. The facilitating team was awakened to the softness of heart underneath the hardness of prevalent survival façade.

The forgiveness path and related prior heart preparation were unfamiliar; but as sharing and dialogue exchanged, it became more and more inviting. Forgiveness was misunderstood but their willingness to work toward it was kindled. One-on-One's was the primary format for this section; and repressed hurt, unresolved anger and even bitterness that surfaced were disclosed far more readily than in any prior sessions. The praying-through process, learned in training at EMERGE, became very efficacious as

our customized songs and powerful lyrics help to stir the hearts and lead to heart preparation. There were memorable moments. One such issued within the focus on root of bitterness, unresolved hurt, the family of anger, and forgiveness involving heart preparation to forgive tears flowed and deep, past hurt received from a father surfaced. As a blessed result, evidence of change of heart came through in the YSR Syndrome post-test versus pre-test on aggression.

In summary, as evidenced from the data in Chapter 5, attitudinal and behavioral changes have been achieved with respect to the targeted risk factors of aggression and impulsivity that are directly related to juvenile delinquency and incarceration. The hypothesis has been initially demonstrated.

Beyond the initial demonstration of positive impact discussed in Chapter Five on Field Experience, a planting for the fruit of endurance has been started. Particularly, the seed of faith-inspired mentoring by *walking temples* reaching out from the *church walls* into the *prison walls* with a *structured dialogue* for detour from delinquency has been planted. The outlook must be, as planned, extension to many more participants in the prison. Concurrently, it is also our outlook to broaden to a focus on prevention. In this regard, involvement of siblings of the incarcerated together with their parental or kinship caregivers will be our immediate follow-on quest. To this end, collaboration with Project HOPE in Providence has already registered seven families for the F.I.R.M. redemption ministry within the community. Project HOPE is a state-wide children, youth and family organization whose scope includes re-integration of youth from RITS into society. The goal here is that parents and siblings will be groomed so that the

environment of growth and living will encourage the practice of the attitudinal and behavioral changes achieved.

The continuing F.I.R.M thrust is that faith-inspired self-efficacy and faith-leveraged conflict handling will become contagious in family clusters and replicated in neighborhoods. It is our F.I.R.M. vision and passion that children will be grown and groomed on a firm foundation and that the Hymnist claim would become their abiding comfort and trust:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word.
What more can He say than to you, He hath said
To you, who for refuge to Jesus have fled?

Fear not, I am with thee—O be not dismayed,
For I am thy God, I will still give thee aid,
I'll strengthen thee, help thee, and cause thee to stand
Upheld by my gracious, omnipotent hand.

When thru fiery trials thy path-way shall lie,
My grace, all-sufficient shall be thy supply;
The flame shall not hurt thee—I only design
Thy dross to consume and thy gold to refine.¹

¹T. Boyd, *The New National Baptist Hymnal* (Nashville, TN: National Baptist Publishing Board, 1981), 21.

APPENDIX A

MAPS, SOCIAL CAPACITY AND RELIGIOUS ETHOS

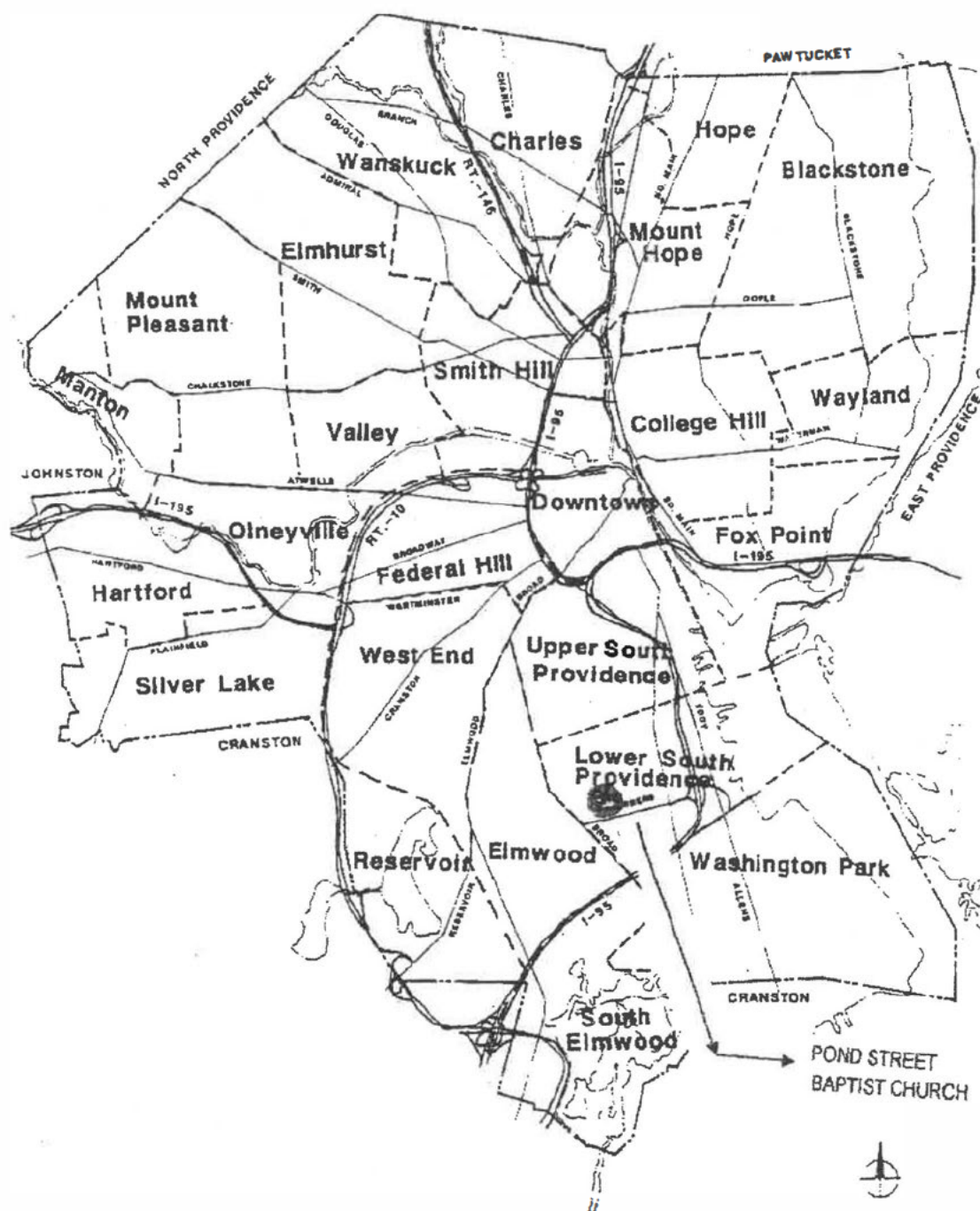


Fig. 2.2a Map of Providence, Rhode Island

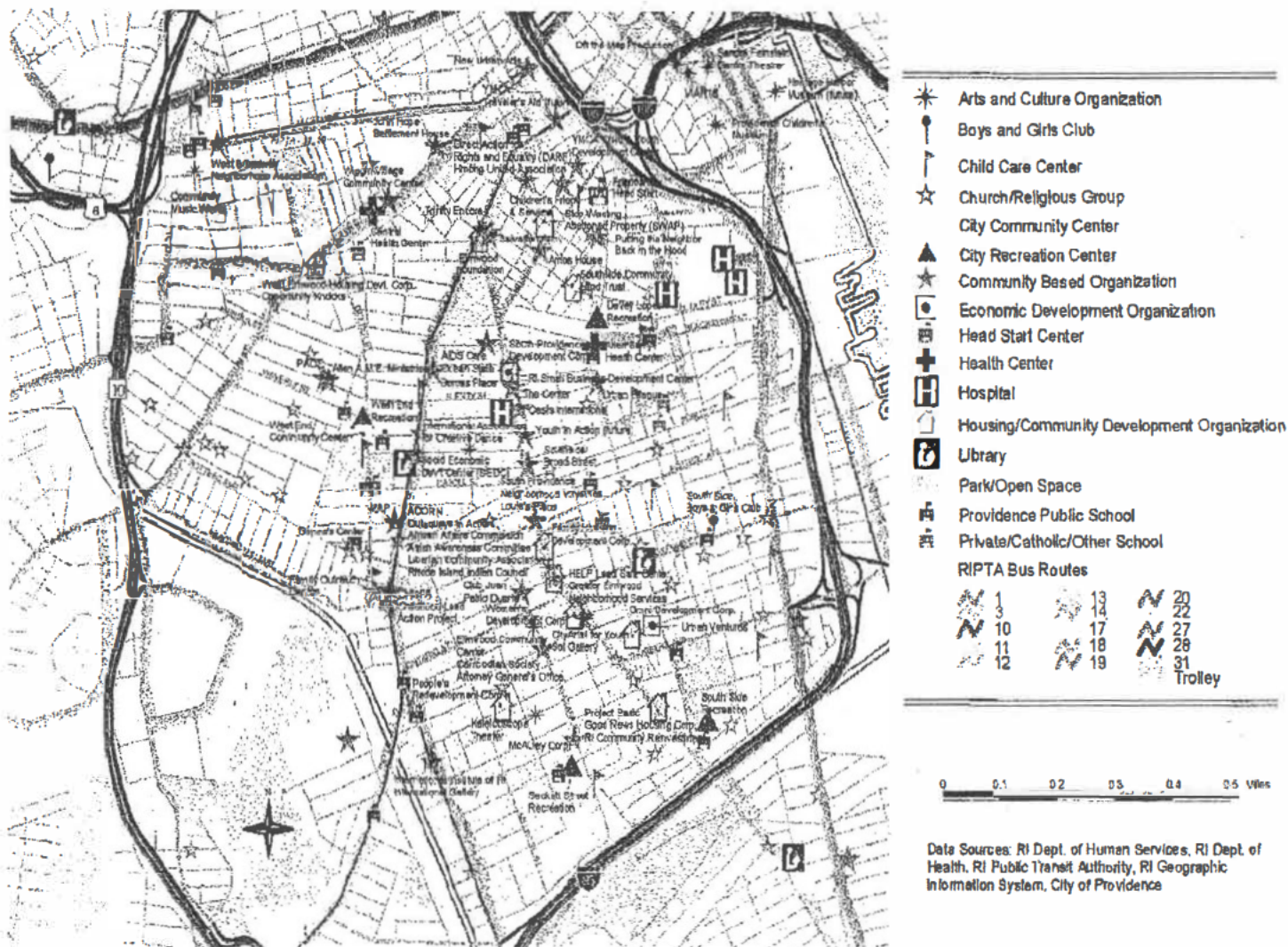
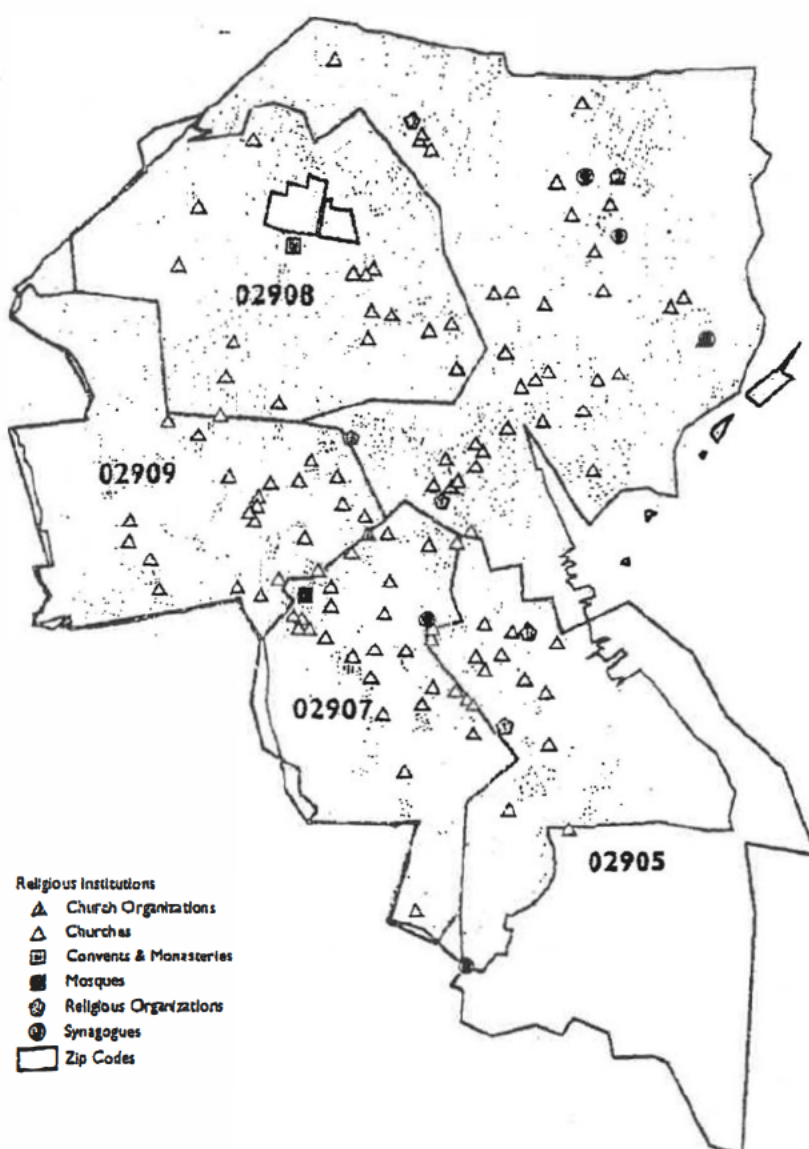


Fig. 2.2b Southside, Providence—Social Capacity



Data Source:
Phone Book 2000

Map Produced by:
Community Justice Project CASES

Fig. 2.2c. Map of Providence—Distribution of Religious Institutions

APPENDIX B

RACE AND ETHNICITY—1990 AND 2000

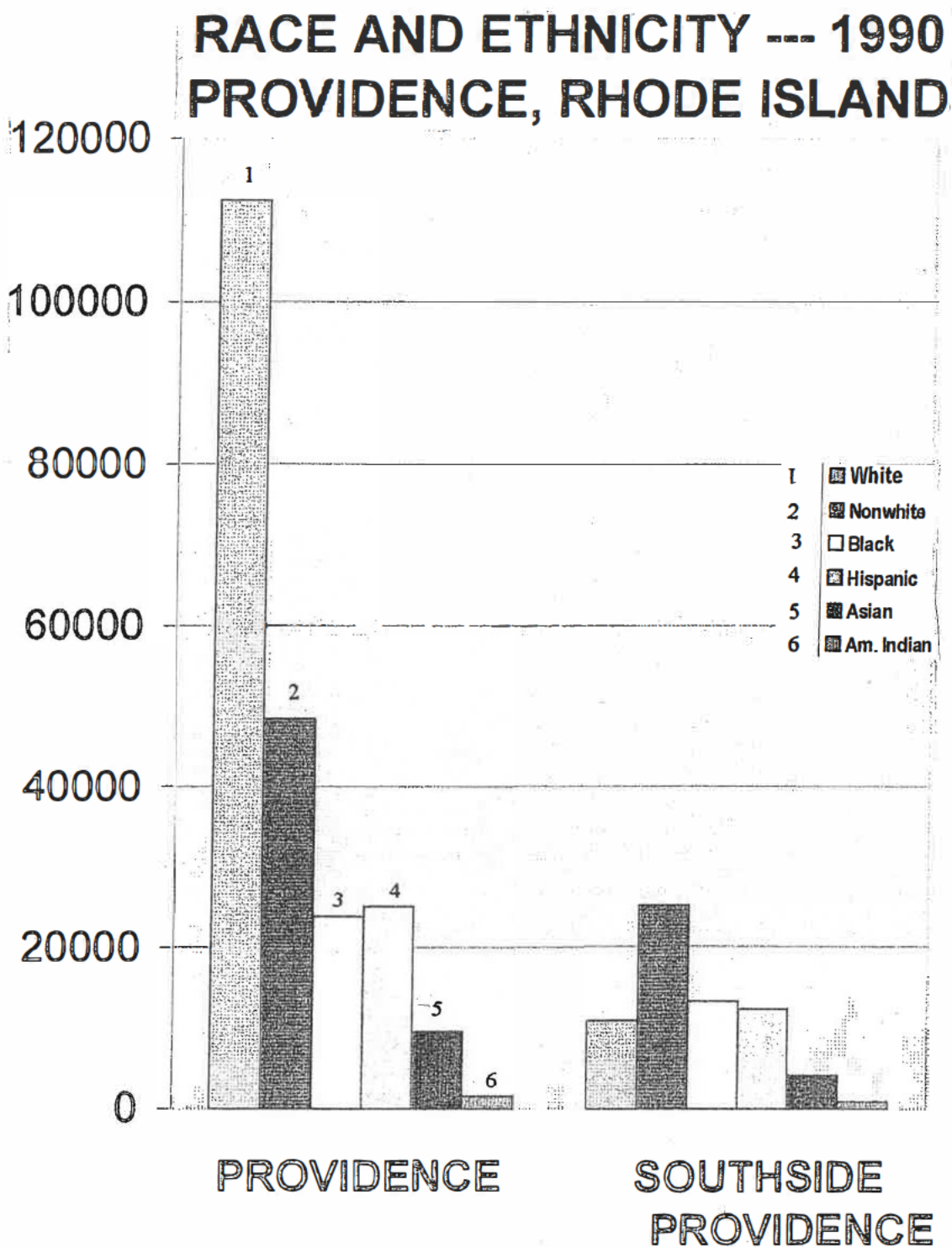


Fig. 2.3 Race and Ethnicity: Providence vs. Southside, Providence

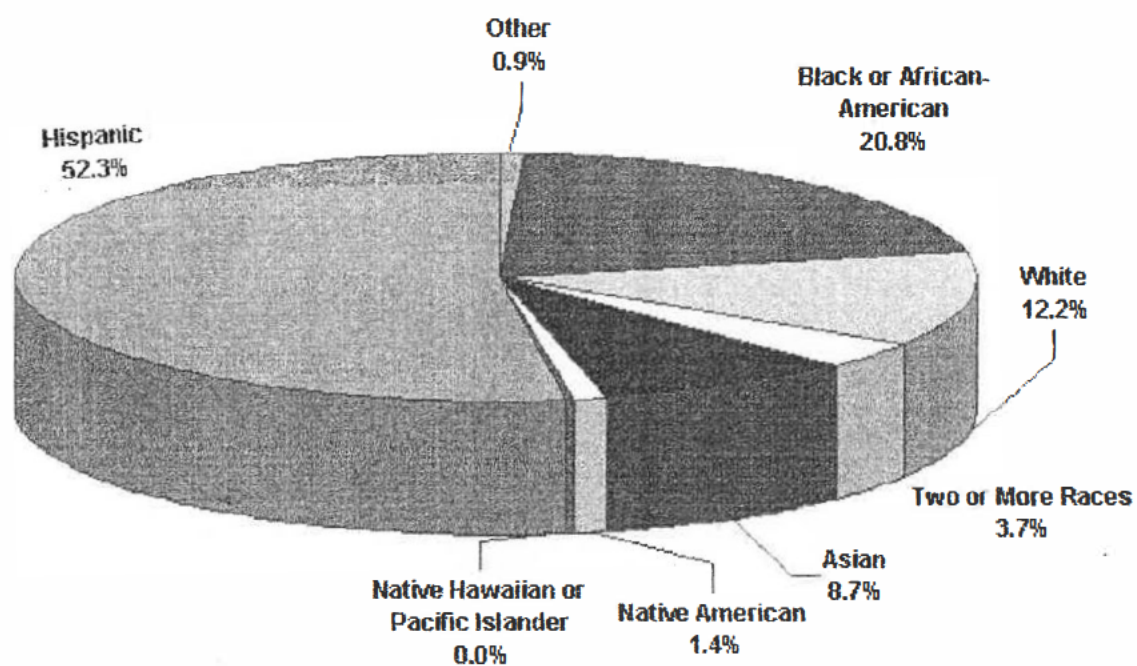


Fig. 2.4 2000 Racial and Ethnic Breakdown—Southside Neighborhoods

APPENDIX C

MEDIAN INCOME—SOUTHSIDE VS. PROVIDENCE

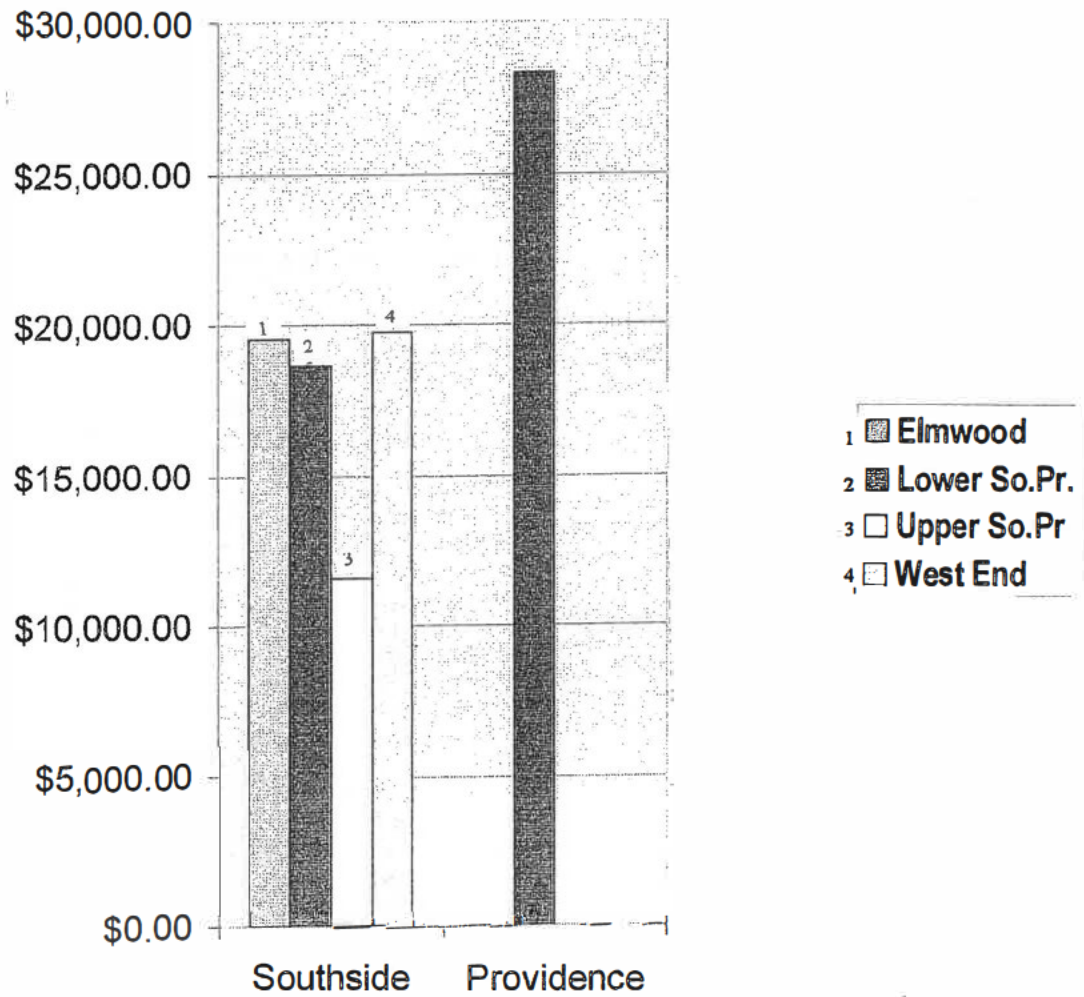


Fig. 2.5 Median Income—Southside vs. Providence

APPENDIX D
CRIME AND INCARCERATION

Providence Police Department By Race

Juvenile Detentions - Providence Police Department	
Race	2003
Hispanic	735
Black	656
White	283
Asian/Pacific Islander	90
Other	4
Not Reported	3
Native American	2
Providence Total	1773

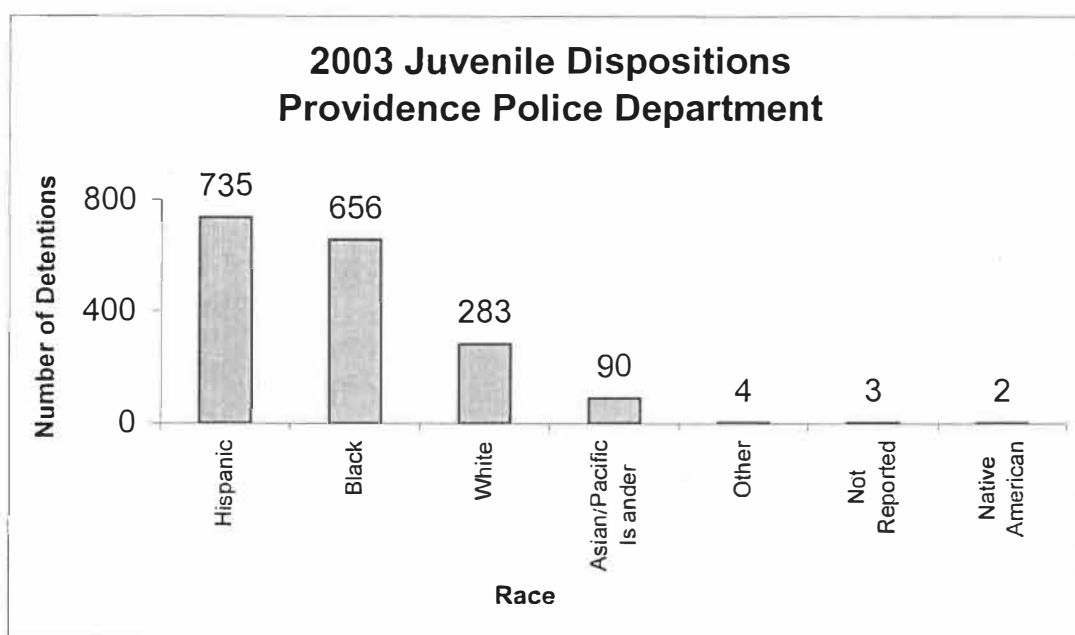


Fig. 2.7 2003 Juven

Source: Juvenile Detention Data Summaries provided by Police Departments to the RI Justice Commission

Providence Police Department By Category of Offense

Juvenile Detentions - Providence Police Department	
Category	2003
Various Disorderly Behaviors	476
Assault Offenses	327
MV Offenses	324
Larceny Offenses	223
Drug Offenses	178
Court Violations/Warrants	92
Weapons Offenses	88
Unknown	48
Sex Offenses	13
Status	4
Non-Offense	0
Providence Total	1773

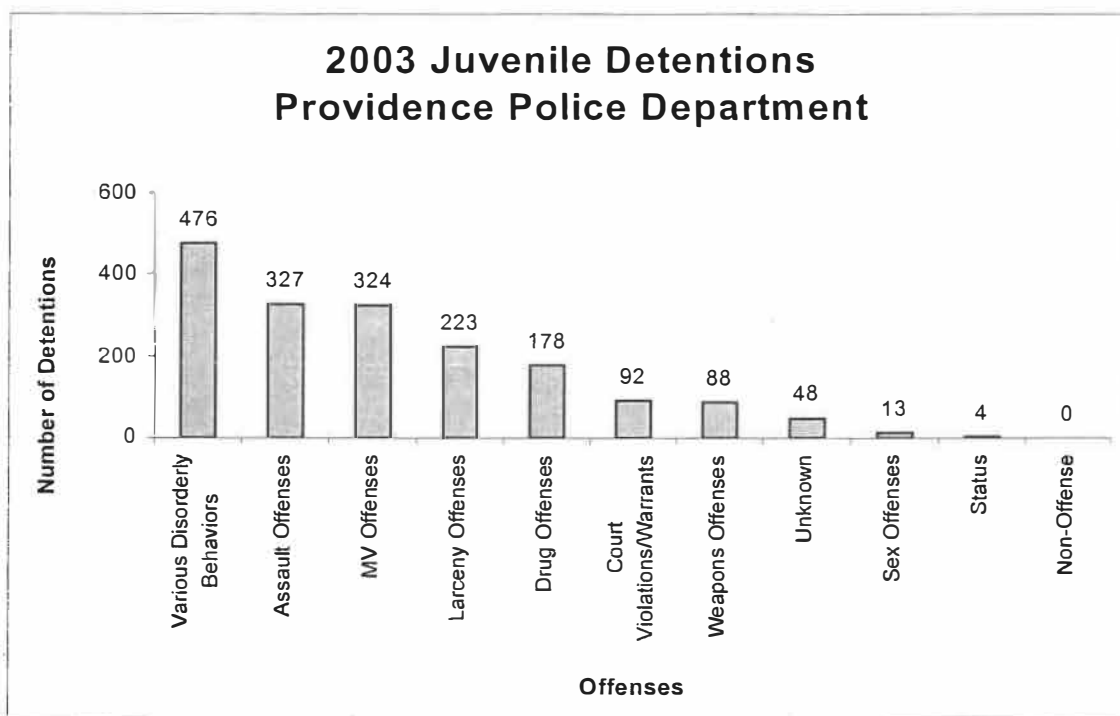


Fig. 2.8 **2003 Juvenile Detentions**

Source: Juvenile Detention Data Summaries provided by Police Departments to the RI Justice Commission

Providence Police Department By Age

Juvenile Detentions Providence Police Department	
Age	2003
8	2
9	10
10	14
11	24
12	89
13	214
14	277
15	355
16	366
17	421
Not Reported	1
Providence Total	1773

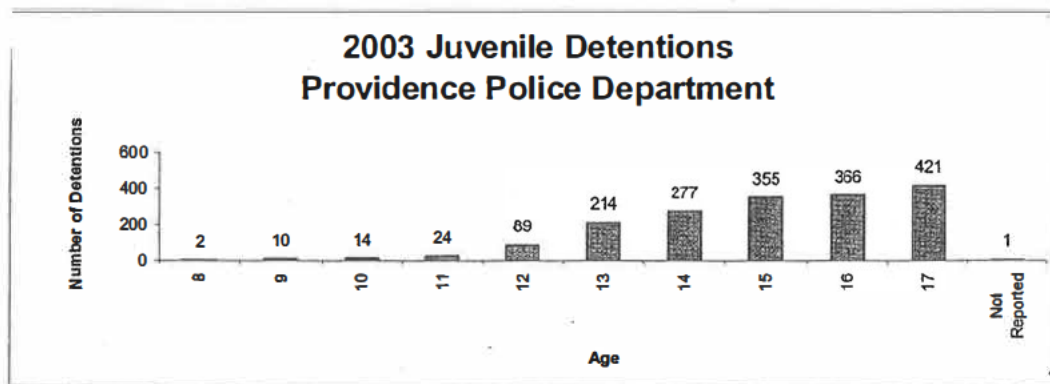


Fig. 2.9 2003 Juvenile Detentions

Source: Juvenile Detention Data Summaries provided by Police Departments to The RI Justice Commission.

By Category

DetentionFacility	FinalDisposition	Category	2003
Providence	RITSY	Assault Offenses	29
Providence	RITSY	Court Violations/Warrants	76
Providence	RITSY	Drug Offenses	82
Providence	RITSY	Larceny Offenses	23
Providence	RITSY	MV Offenses	38
Providence	RITSY	Sex Offenses	4
Providence	RITSY	Unknown	10
Providence	RITSY	Various Disorderly Behaviors	18
Providence	RITSY	Weapons Offenses	19
Providence Total			299

By Age

DetentionFacility	FinalDisposition	Age	2003
Providence	RITSY	12	3
Providence	RITSY	13	21
Providence	RITSY	14	34
Providence	RITSY	15	53
Providence	RITSY	16	78
Providence	RITSY	17	110
Providence Total			299

By Race

DetentionFacility	FinalDisposition	Race Designation	2003
Providence	RITSY	Black	130
Providence	RITSY	Hispanic	113
Providence	RITSY	White	36
Providence	RITSY	Asian/Pacific Islander	19
Providence	RITSY	Native American	1
Providence Total			299

Fig. 3.0 Juvenile Detentions—Released to the RI Training School from Providence Police Department

Source: Juvenile Detention Data Summaries provided by Police Departments to The RI Justice Commission.

APPENDIX E

FAMILY TRIBUTARY MODEL AND PROTECTIVE FACTORS

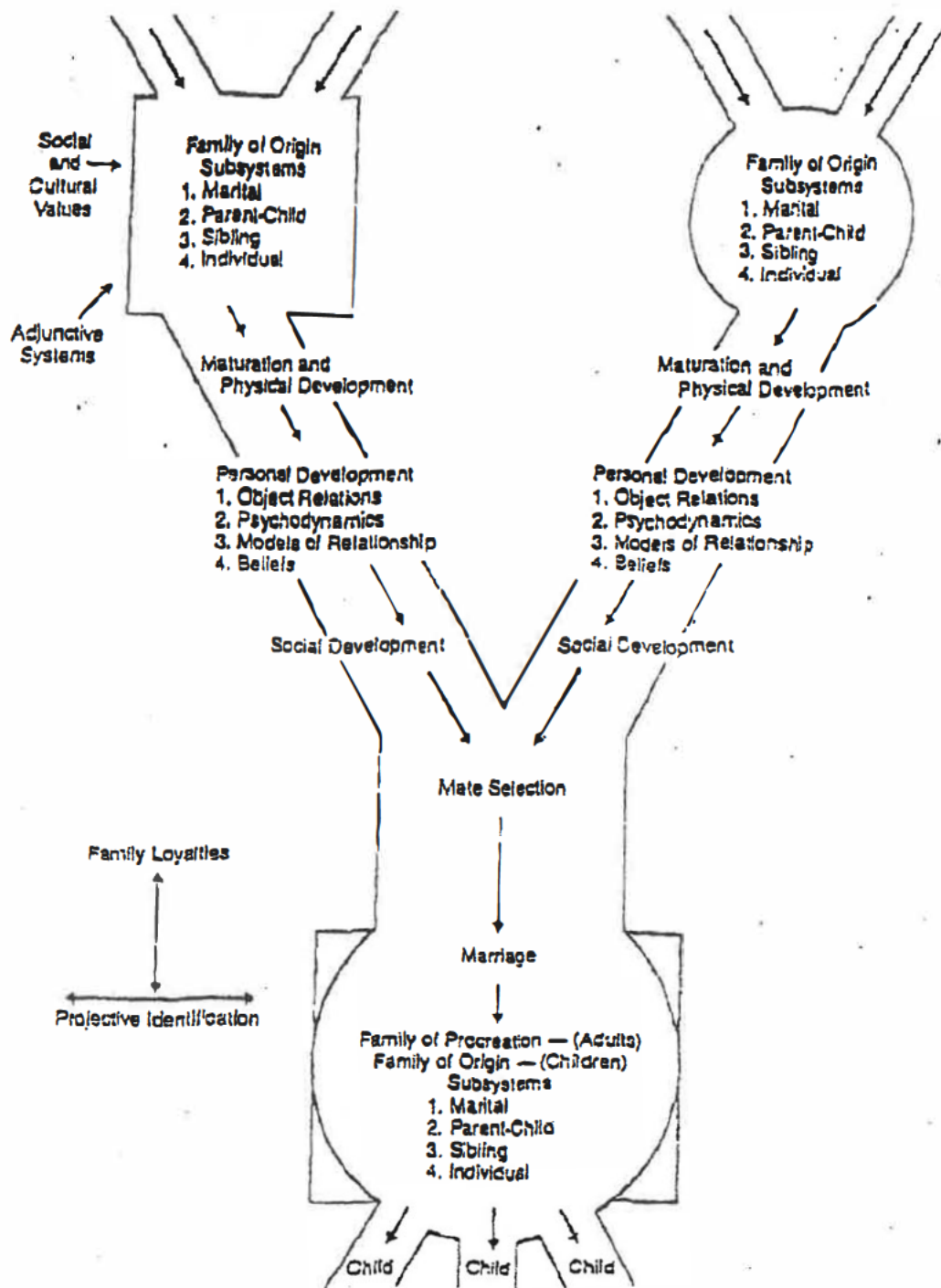


Fig. 3.0 Tributary model. Ellen M. Berman has developed a similar tributary model for understanding marital dynamics. Cf. Berman, E.M. Lief, H.I. & Williams, A.M. (1981), in G.P. Scholevar (Ed.), *The handbook of marriage and marital therapy* (p. 5), New York: SP Medical & Scientific Books.

Community

- Clear Norms for Families and Schools
- Clear Rules and Regulations
- Intergenerational Ties
- Competent Role Models
- External Support Systems

Child & Peers

- Ability to Set Goals
- Good Sense of Humor
- Autonomy
- Ability to Develop Friendships
- Strong Sense of the Future
- Strong Social Competencies
- Belief in One's Self
- Good Health
- Average Intelligence
- Easy Temperament

Family

- Religious Affiliation
- Consistent Rituals and Traditions
- Clear Rules and Regulations
- Domestic Responsibilities
- Significant Relationship with Parent or Caregiver

School

- Clear Rules and Regulations
- Competent Role Models
- Great Expectations for All Children
- Social Competencies
- Relationship with Significant Adult
- Goal-Directed Behavior
- School Ethos (Values)

Bonnie Benard, 1991

Fig. 3.3 Protective Factors

APPENDIX F

PROFESSIONAL ASSOCIATES, CONTEXT ASSOCIATES AND CLIENT PARTICIPATION AGREEMENTS

APPLICATION FOR CANDIDACY REVIEW

Name Rev. Ernest S. Ward

Ministry content Rhode Island Training School, Cranston RI; and Sibling Homes, Providence, RI
 Church/hospital/prison etc.) Address City State

Mentor (s) Rev. Dr. Michael O. Thomas

This Application Package contains: Abstract (x) Project Proposal (x) Professional Associate Forms (x)

Working title for project Faith-Inspired Redemption Mentoring—Reducing Juvenile Delinquency

I have examined this material and find it complete and acceptable. Therefore I approve this student's Application for Candidacy.

Mentor (s) Signature *Dr. Michael O. Thomas* 8/13/2003

Community of Inquiry

Professional Associates: (List each Professional Associate and the purpose for consulting them.)

Dr. Sarah Little—School Psychologist including child and family focus and experience; Private Practitioner with child and adolescent interventions; long-term and current work at the Rhode Island Training School with incarcerated juveniles; belief in the high leverage of faith.

Dr. Lynn Stein—Research Professor at Brown University; Clinical Psychology training and practice; Current experimental research with incarcerated juveniles at the Training School on preventing substance abuse; thorough knowledge of juvenile research understanding; experience and current practice in research design, implementation and measurements;

Dr. Elizabeth Burke-Bryant-Executive Director, KIDSCOUNT, Rhode Island:
 Active and state-wide research on the status of children in essentially all aspects of healthy and unhealthy living indicators—produces yearly "report card" on children for the entire state of Rhode Island; intense advocacy for children's issues—personal and office interactions with Social Service as well as legislative agenda and funding for children programs; resource for catalyzing collaboration and seeking funding.

Dr. Susan Bowler—Research and data on children; long-term experience and leadership in the "HOPE" Project in Rhode Island that deals with all children with the care and control of the Department of Children, Youth and Family. This includes families of the incarcerated juveniles and the juveniles returning to the community; key resource for advice and assistance in project implementation with families in the community.

Rev. Dr. Virgil A. Wood—Pastor and Mentor; Spiritual support; faith and theology advisor; long-term passion and activist for the cause of the oppressed and disadvantaged; Current connections and action across the country for faith leverage and increased involvement with redeeming and restoring the incarcerated to viable living.

Context Associates:: (List the Name of each of your Context Associates)

1. Heana Lopez -- Child Social Worker, Casey Family Services, Providence RI
2. Laura Beaver -- Research, KIDSCOUNT, Providence RI
3. Lydia McManus -- Counselor, Education Specialist, Feinstein High School, Providence RI
4. Katie Murray -- Providence Plan, Providence, RI
5. Geneva Singletary-Johnson—Counselor, HOPE High School; Group work at Training School
6. Belinda Lima -- Urban League—Community Outreach; Social Worker

**A FAITH-INSPIRED REDEMPTION MENTORING (F.I.R.M.)
INTERVENTION
SPIRITUAL-BASED ANGER MANAGEMENT AND NON-VIOLENCE**

F.I.R.M. PARTICIPATION AGREEMENT

You have decided to participate in the F.I.R.M. Spiritual-Based Anger Management and Non-Violence pilot project. The F.I.R.M. intervention helps children and youth avoid uncontrolled anger, aggression, impulsivity and violence. The project involves group sessions and one-on-one information sharing with your children and youth and separately with you.

As a participant in this project you commit to regular and timely attendance of all group sessions (maximum of 11) at the location specified.

As a parent/guardian participant, you give permission for and encourage your children and youth to participate; you also commit to help and encourage regular and timely attendance of all group sessions (maximum of 11) at the location specified. Further, as a parent/guardian, you are invited to concurrently and separately participate in group sharing and learning and to encourage practice in your home environment.

Your signature below as parent/guardian or legal-age participant grants permission to the F.I.R.M. Project Team to interact with you as well as your children and youth in group and one-on-one information sharing. Your signature as parent/guardian or legal-age participant also permits diagnostic testing about attitudes, behavior and daily living environment of yourself and the children or youth in your care (where applicable). Your signature further permits the F.I.R.M. project to use the data from the testing in further research or publication with the assurance that the identities of yourself and your children will not be disclosed.

The F.I.R.M. Project Team consists of:

Rev. Ernest S. Ward—Project Coordinator and Group Facilitator
Chaplain, Rhode Island Training School

Karen Taylor	--	Pond Street Baptist Church
Haya Kollie	--	Pond Street Baptist Church
Lydia McMannis	--	Feinstein High School
Gail Mastrepietro	--	Charles Forte Middle School
Geneva Singletary Johnson	--	Hope High School
Arlene DiCicco	--	Casey Family Services

Youth (or Child): _____ DOB: _____

Signature: _____ Relationship: _____ Date: _____
Parent or Legal Guardian

Address: _____ City: _____ Zip Code: _____

Witness: _____ Date: _____

**A FAITH-INSPIRED REDEMPTION MENTORING (F.I.R.M.)
INTERVENTION
SPIRITUAL-BASED ANGER MANAGEMENT AND NON-VIOLENCE
AUTHORIZATION FOR RELEASE OF INFORMATION**

F.I.R.M. PROJECT TEAM:

**Rev. Ernest S. Ward—Project Coordinator and Group Facilitator
Chaplain, Rhode Island Training School;**

Karen Taylor	--	Pond Street Baptist Church
Haya _____	--	Pond Street Baptist Church
Gail Mastrepietro	--	Charles Forte Middle School
Lydia McMannis	--	Feinstein High School
Geneva Singletary Johnson	--	Hope High School

I give permission to _____ to provide information regarding
 _____ Agency/Person
 _____ to the F.L.R.M. Project Team identified
 _____ (Name)
 above.

The specific information/document(s) to be released is:

1. _____
2. _____
3. _____

The information/document(s) will be used for the following purpose:

1. _____
2. _____

This authorization will be in effect from (today's date) to (not exceeding 6 months)

Signature	Relationship	Date
-----------	--------------	------

I understand that I have the right to review copies of any information or material released and to revoke this permission in writing at any time except to the extent that action has already been taken in reliance upon my consent.

RETRACTION: I am retracting further use of the above authorization for release of information as of this date:

Signature: _____ **Date:** _____

**A FAITH-INSPIRED REDEMPTION MENTORING (F.I.R.M.)
INTERVENTION
SPIRITUAL-BASED ANGER MANAGEMENT AND NON-VIOLENCE**

F.I.R.M. REFERRAL FORM

CHILD/YOUTH INFORMATION:

NAME: _____

STREET: _____

TOWN / STATE: _____

ZIP CODE: _____

HOME TEL: _____

OTHER TEL: _____

CALL AT HOME: ☐ YES ☐ NO

DOB: ____/____/____ AGE: ____

GENDER: ☐ Male ☐ Female

PARENT OR LEGAL GUARDIAN INFORMATION:

NAME: _____

STREET: _____

TOWN / STATE: _____

ZIP CODE: _____

HOME TEL: _____

OTHER TEL: _____

CALL AT HOME: ☐ YES ☐ NO

DOB: ____/____/____ AGE: ____

GENDER: ☐ Male ☐ Female

Marital Status:

☐ S ☐ M ☐ D ☐ W ☐ Sep. ☐ Co-habiting

Marital Status:

☐ S ☐ M ☐ D ☐ W ☐ Sep. ☐ Co-habiting

Primary Language (if other than English):

Is a translator needed? ☐ YES ☐ NO

Primary Language (if other than English):

Is a translator needed? ☐ YES ☐ NO

SIBLINGS / CHILDREN:

1. _____

DOB: _____

M _____ F _____

2. _____

DOB: _____

M _____ F _____

3. _____

DOB: _____

M _____ F _____

4. _____

DOB: _____

M _____ F _____

5. _____

DOB: _____

M _____ F _____

6. _____

DOB: _____

M _____ F _____

**A FAITH-INSPIRED REDEMPTION MENTORING (F.I.R.M.)
INTERVENTION
SPIRITUAL-BASED ANGER MANAGEMENT AND NON-VIOLENCE**

F.I.R.M. REFERRAL FORM

REFERRAL SOURCE:

- ☐ Corrections
- ☐ Physical Health Care Agency
- ☐ Court
- ☐ School
- ☐ Mental Health Agency
- ☐ DCYF
- ☐ Substance Abuse Clinic
- ☐ Youth (self-referral)
- ☐ Caregiver
- ☐ Other _____
- ☐ Person Referring: _____
 - Relation to Child/Youth/Agency _____
 - Address—Street: _____
 - City _____ State _____ Zip Code: _____
 - Telephone # _____

Presenting Problem (include precipitant and persistence):

___ Uncontrollable anger ___ Aggression; ___ Impulsivity

___ Other: _____

Desired/Expected Outcome: _____

Racial Origin: ☐ White ☐ Black or African-American ☐ Cape Verdian
☐ American Indian/Alaskan Native ☐ Native Hawaiian or Other Pacific Islander
☐ Azores ☐ Biracial (please specify) _____
☐ Unknown _____

Hispanic Origin: ___ Yes ___ No ☐ Mexican, Mexican American, Chicano
☐ Puerto Rican ☐ Cuban ☐ Dominican ☐ Central American
☐ Other Hispanic Origin: _____

APPENDIX G
SCRIPTURE-INFUSED CURRICULUM

FAITH-INSPIRED REDEMPTION MENTORING
CONFLICT, OFFENSE and SELF-EFFICACY
 The Rhode Island Training School

OUTLINE

I. LESSON SESSIONS

A. **LESSON 1**—Toward Understanding Self:

Creation and Divine Endowment

1. "... *image of God* ..." — **Human Dignity**
2. INNATE "CONSCIENCE"—Purpose and Function
3. The "HEART" or "MIND"
4. Unique IDENTITY

B. **LESSON 2**—Toward Understanding Self: The Fundamental Problem

1. The "Fall" of Humanity—Inherent Depravity
2. Human Development and the Internal Core Capability

(a) "CONSCIENCE" Development

-- Innate

-- Learned

(Test—Prohibitive vs. Assertive Conscience)

(b) "VALUES"

(Interaction and Test: Clarifying Values)

(c) VALUES and MORAL Development

3. BELIEF SYSTEM—Views of Self and Behavior

Exercise: "Who am I?; What drives my behavior?"

(a) Mechanistic, Naturalist, Social/Cultural, Humanistic

(b) Faith-Inspired View and Sense of Purpose

(i) Exercise on *Sense of Purpose*—II Cor. 5:17-20

4. CHARACTER and PERSONALITY

B. **LESSON 3**—Opinion-driven Definition of Conflict

C. **LESSON 4**—Broaden Personal Definition or view of Conflict

**FAITH-INSPIRED REDEMPTION MENTORING
CONFLICT, OFFENSE and SELF-EFFICACY
The Rhode Island Training School**

OUTLINE

- D. **LESSON 5**—How Conflict Begins and Escalate
- E. **LESSON 6A**—What Makes Conflict Escalate
- F. **LESSON 6B**—What Makes Conflict Escalate—What makes *Offense* Happen?
- G. **LESSON 6C**—What Controls our “SELF-TALK”?
- H. **LESSON 7A**—Anger on the Conflict Escalator
- I. **LESSON 7B**—Dealing with Anger in Conflict
- J **LESSON 9B**—Getting to the bottom of Wrong Interpretation
Inner Transmission: “distortion.” “clutter,” “filthy filter”
- K. **LESSON 10**—Practical Instrument for daily Self-Control
“Self-Talk”—False Beliefs vs. God’s Truth
-- The “A-B-C-D’S” of our Emotion
- L. **LESSON 11**—Conflict: The Incomparable ANTI-DOTE—
Inner Transformation and Inner Peace

II. COURSE EVALUATION

Designed and Developed by Writer

**LESSON #1: TOWARD UNDERSTANDING SELF–HUMANKIND
CREATION AND DIVINE ENDOWMENT**

NOTES: The Biblical Scriptures presented represent a view of humanity which is the belief of the Christian faith. Participants are not required to be Christians. Participants may consider the Biblical knowledge conveyed as just information or choose to apply it toward a life of redemption from *acts of violence* and bondage of *incarceration*.

OBJECTIVE:

1. To promote *self-efficacy* in participants by helping them understand themselves in terms of their divine origin, divinely-endowed *self-image* (the *image of God*) and related infinite *self-worth*.
2. To awaken participants to the incomparable potency of their divine endowment for living productive lives free of the imperative to commit *offenses* or *violence* and related incarceration. In this regard, to heighten participants' awareness of their *innate warning alert (conscience)* against committing offenses and their in-born faculty (*heart* or *mind*) to overcome any temptation to do so.

DISCUSSION:

1. Consider your human self and your daily living. Are there any parts or aspects of you that are non-physical and untouchable by human hands or human-made instruments? Name and describe them.
2. If there are any such parts or aspects, what would you say is their source (where they came from)?
3. Introduce concepts—image of God, conscience, heart or mind (use Handouts 1.1-1.4).

SUBGROUP ACTIVITY:

1. Share and record list of ways you could (or do) use your non-physical and untouchable parts or aspects identified in the discussion. Prepare to report to the group.

CONCLUSION: The divine endowment of the “image of God” provides a built-in warning alert against any wrongdoing; it also provides the incomparable faculty for productive living without destructive experiences

**LESSON #1 (cont'd): TOWARD UNDERSTANDING SELF-HUMANKIND
CREATION AND DIVINE ENDOWMENT**

DEFINITIONS:

SELF-EFFICACY - Most powerful human agency for self-control
- Make change in self by own efforts
- From within

SELF-IMAGE - The "25-cent coin" exercise !!

SELF-WORTH - Your view of your value !!
- The CREATOR'S view of your VALUE !!
-

NOTES: CONSCIENCE—"with knowledge":

Instinctive sense of right and wrong that produces *guilt* when violated and *affirmation* when obeyed. In addition to an innate awareness of God's law, humankind has a *warning system* that activates when they choose to ignore or disobey that law. Repeatedly ignoring the conscience's warning, however, *desensitizes it* and eventually *silences it* (1 Tim. 4:2)

OBJECTIVE:

To awaken participants to the incomparable potency of their divine endowment for living productive lives free of the imperative to commit *offenses* or *violence* and related incarceration. In this regard, to heighten participants' awareness of their *innate warning alert (conscience)* against committing offenses and their in-born faculty (*heart or mind*) to overcome any temptation to do so (use Handout 1.5)

SUBGROUP ACTIVITY: 2. Take turns sharing and recording. Each recall a situation in which you had a strong desire or urge to act, either on your own or under peer pressure:

- A. Did you sense or experience some sort of "thought" that suggested "No, don't do it"?
- B. Whether you did it or not, as you look back, would you say it was the right or wrong thing to do?
- C. Do you often, very seldom, or never have such an experience of a sort of "nudge" within that suggests "No, don't do it"?
- D. In case you have experienced this "nudge", have the occurrences decreased over time or stayed about the same? Was there a time after which you stopped having such experiences?

LESSON #2:**TOWARD UNDERSTANDING SELF
THE FUNDAMENTAL PROBLEM**

NOTES: The Biblical Scriptures presented represent a view of humanity which is the belief of the Christian faith. Participants are not required to be Christians. Participants may consider the Biblical knowledge conveyed as just information or choose to apply it toward a life of redemption from *acts of violence* and bondage of *incarceration*.

OBJECTIVE: To help participants understand our natural human condition of susceptibility to *conflicts* (inner and outer) and related *offenses*; also our human capacity, through growth and learning, to avoid the destruction and claim the opportunity of any *conflict*—indeed, to avoid the *offense-trap* and related incarceration.

DISCUSSION:

1. Refer to Handouts 1.1 and 1.2; Read the Scriptures in Handout 2.1. Considering the Biblical Scriptures in Handout 2.1 (even as just a story):
 - (a) How did the characters “woman” and “husband” use their “*image of God*”?
 - (b) When Adam had a son SETH after 130 years of living, was there any difference between the *image* that Adam gave SETH and the *image* God gave Adam? How would you describe the difference?

BRIEF DIDACTIC (use Transparencies—TR 2.1 –TR 2.10)

1. THE “FALL” of Humanity
 - A. Heart or Mind (use TR 2.1 and TR 2.2)
 - B. Conscience—discuss while using TR 2.3-TR 2.5
2. VALUES (use Handout 2.2C after test TR 2.6; use TR 2.7 after Clarifying Values section)
3. BELIEF SYSTEMS—VIEW OF HUMAN BEHAVIOR (use TR 2.8)
4. CHARACTER and PERSONALITY (use TR 2.9)
5. The HUMAN status (use TR 2.10)

LESSON #2 (cont'd)—The “Fall” of Humanity—Inherent Depravity
Human Development and the Internal Core Capability

SUBGROUP ACTIVITY 1: Read the “Toddler Toy” story in Handouts 2.2A—answer questions 1 and 2 below; then read 2.2B and answer question 3 below. Share and record your ideas; Prepare to report to the group.

1. What’s your view of toddlers—are they sinful or pure babes?
2. From 2.2A-Part A of the “Toddler Toy” story, how do you think Toddler #1 (who is at home) will act toward Toddler #2 (the visiting cousin) when he arrives and they are on the floor playing together?
3. From 2.2B-Part B of the story, how would you explain Toddler #1’s attitude of near-violent aggression toward his own cousin Toddler #2?

CONCLUSIONS:

1. The action of Toddler #1 in this story is commonly seen in all children from birth—to be forcefully, vehemently demanding (albeit for their need) to the extent of their physical ability and to be physically aggressive in support of their selfish attitude.
 The Biblical Scripture affirms this *fallen state of humanity*:
“... I was brought forth in iniquity, and in sin my mother conceived me”(Ps. 51: 5).

Designed and Developed by Writer

LESSON #2 (cont'd)—TOWARD UNDERSTANDING SELF THE FUNDAMENTAL PROBLEM

CLARIFYING VALUES

A G E N D A

- Starter
- This or That
- Valuable Squares
- Being True to Yourself
- Key Points

Objectives

Students analyze how their values influence the decisions they make.
Students identify the people, possessions, activities, and future plans they value.
Students demonstrate how their values influence their decision making.

Materials Needed

- Sheets of 8 ½" x 11" paper, one for each student (Part II)
- One copy of the "Once Upon a Time" worksheet (Part II)
- One role-play scenario card for each group of three to four students (see Part III)
- One copy of the "Once Upon a Time" Activity sheet for each student

Starter

With a sense of urgency, tell students that they have 30 seconds to choose one person and one possession they would take with them to a deserted island. They can assume that their basic needs, such as food, water, and shelter, will be met.

When 30 seconds have elapsed, ask volunteers which person and possession they chose. Encourage students to explain why they made their particular choices.

After volunteers have responded, explain that different individuals value different things. Knowing what's most important to you-what you value-helps you to make decisions and plans that you are comfortable with.

Tell students that today they're going to spend some time identifying what they value.

Adapted and customized from:

J. Larson. Teaching Christian Values in the Family: A Guide for Parents. Elgin, IL: David C. Cook Publishing Co., 1982

Part I This or That

Purpose: Students analyze how their values influence the decisions they make.

1. STUDENTS LISTEN TO INSTRUCTIONS.

Explain to students that they will be presented with a series of choices. Depending on what they choose and where you point, they should either stand up or remain seated. Demonstrate how this will work by saying, “For example, I will ask if you would rather have X (point up, meaning stand up) or Y (point down, meaning remain seated).”

2. STUDENTS MAKE SOME CHOICES.

Beginning with simple choices and moving to more difficult ones, ask students a series of questions such as the following.

- Would you rather wear clothes with patterns or without patterns?
- Would you rather be on stage or in the audience?
- Would you rather be an athlete or an artist?
- Would you rather spend time with your family or with your friends?
- Would you rather do something with others or work on something alone?
- Would you rather be healthy but poor, or terminally ill but very rich?

3. STUDENTS REFLECT ON THEIR CHOICES.

Ask students if they thought the choices became more difficult toward the end. Invite volunteers to give examples of choices that they found difficult to make. Encourage them to explain why these choices were difficult, and to describe how they finally made a decision.

Point out that people make decisions every day. Many decisions are easy to make

And seem unimportant. But sometimes the decisions are more difficult, and they require more thought. Explain that what is important to us, or what we value influences the decisions and choices we make.

Tell students that for this reason, it’s important that each person knows what he or she considers being important, because that’s what allows a person to make choices with which he or she is comfortable.

Adapted and customized from:

J. Larson. Teaching Christian Values in the Family: A Guide for Parents. Elgin, IL: David C. Cook Publishing Co., 1982

Part II Valuable Squares

Purpose: Students identify people, possessions, activities, and future plans they value.

4. STUDENTS IDENTIFY PEOPLE AND THINGS THAT ARE IMPORTANT TO THEM.

Give each student a sheet of paper. Demonstrate how to fold, crease, and cut the paper to make 16 squares. First, fold the paper in half from top to bottom, and crease it. Now fold and crease it from side to side. Then fold and crease it again from top to bottom, and finally again from side to side. Unfold the paper, and use a ruler or the side of your desk to tear along the crease lines.

Using the 16 squares, students should write a word or two to identify the following:

- Three activities (favorite things to do)
- Five important people in their lives
- Three dreams they have for the future
- Three favorite possessions
- Two things they would like to own someday

Each person or thing should be written on a separate square.

Tell students to keep the squares in separate stacks on their desks, but to combine the possessions into one stack. In other words, they should have four stacks: activities, people, dreams, and possessions.

2. STUDENTS LISTEN TO AN IMAGINARY STORY AND IDENTIFY WHO AND WHAT THEY VALUE MOST.

Explain to students that you are going to read a story. After you complete each part of the story, they will be asked to make a decision. They will have ten to fifteen seconds to make the decision, and all decisions are final. Discarded squares must be crumpled or torn up.

Read the "Once Upon a Time" Activity sheet aloud to students. After each part, pause for ten or fifteen seconds before announcing that time is up, then continue to read the story.

3. STUDENTS REFLECT ON THEIR DECISIONS.

Prompt students to think about and evaluate the decisions they made by asking:

- How did you feel about the decisions you made? Why?
- Which were the hardest ones for you to make?

Adapted and customized from:

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- Would it have been easier if someone else had made the decisions for you? Why or why not?
- Was anyone surprised by the squares he or she had left at the end? Do these squares reflect what's really important to you?
- If you were to play this game again, would you choose to have different squares at the end? Raise your hand if you would.
- If you were to play this game again, would you change some of the things you wrote on your squares to begin with? Raise your hand if you would.

End this activity by explaining that we all value different people and things for different reasons; each person lives by different personal rules. Tell students that while it's important to respect the values and rules of others, it's difficult to be the person you want to be and to respect yourself unless you live according to your values and your rules.

Part III Being True to Yourself

Purpose: Students demonstrate how their values influence their decision making.

5. STUDENTS ROLE-PLAY SITUATIONS IN SMALL GROUPS.

Divide the class into groups of three or four. Give each group a note card with the beginnings of a scenario such as:

- Student A really enjoys playing basketball. Others try to convince him or her to skip practice and to go instead to see a popular new movie.
- Others try to convince student A to "ditch" his or her best friend.
- Student A's favorite possession is a CD of his favorite music. Others try to convince him to trade the CD for one by a new musician that everyone had been talking about.
- Student A has a dream to make the honor roll. Others try to convince him or her that studying is not important.

Ask each group to count off, and then announce that student #2 will take the part of student A. tell students they have five minutes to work. Circulate among the groups, listening and observing as students role-play their scenarios.

2. STUDENTS REFLECT ON THEIR EXPERIENCE.

Ask those students who played Student A if it was hard not to be swayed by their classmates. As students respond, ask them if they would rather have been on the other side of the role play. Invite other students to describe how it felt to try to convince student A to do something he or she didn't want to do.

Adapted and customized from:

J. Larson. *Teaching Christian Values in the Family: A Guide for Parents*. Elgin, IL: David C. Cook Publishing Co., 1982

Acknowledge that being true to yourself is not always easy to do. Explain that when you have a clear understanding of what you value, the easier it becomes to be true to yourself. Tell students that this program will help them learn more about their values and their goals and give them practice in being true to them.

Conclusion

Ask students to define values and the effect that values have on the way they choose to live their lives. Elicit from students the following key points that were taught in this lesson:

- The things you value-what's important to you-influence everything you do.
- Decide what you value and make choices and decisions based on that.
- Be respectful of what others value, but always make your own choices.
- Your decisions may be tough, but if you stay true to yourself and what your value, you'll feel good about whatever you decide.

Questions for Assessment


1. Define "personal value."
2. Why would someone make a decision that goes against what he or she values?

What problems could this cause?

Describe a decision you have made in your life, and explain how this decision relates to your personal values.

LIFE OR DEATH IMPORTANCE:

— LIVE CONSCIENCE and "VALUES" SCRIPT



SHOW MOVIE: "10 SECONDS CAN CHANGE YOUR LIFE"

Adapted and customized from:

J. Larson. Teaching Christian Values in the Family: A Guide for Parents. Elgin, IL: David C. Cook Publishing Co., 1982

ONCE UPON A TIME

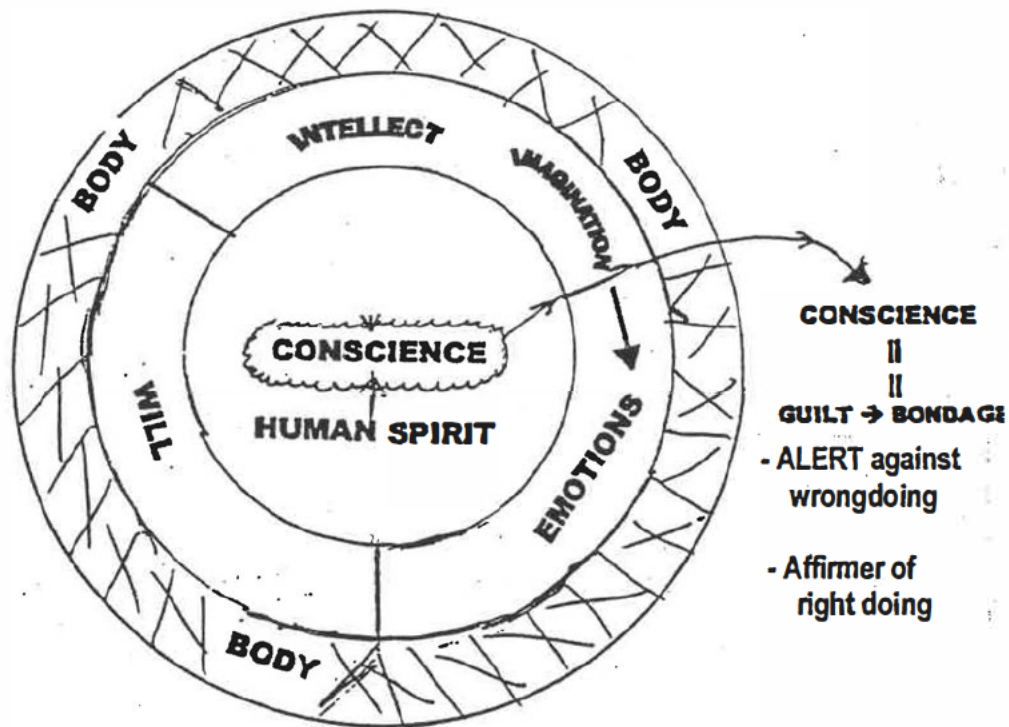
1. While at the zoo, you were bitten by a rare species of monkey. You are starting to feel very sick, and your doctor diagnoses you with a very serious illness. Your doctor is unsure of how to cure you, and doesn't know whether the disease is fatal. He tells you that you have to give up one of the things you like to do.
2. Because of the disease, you are hospitalized for a short time. Your career suffers, and you lose two of the things you wanted from your career.
3. Because of your time off from work, you are short of cash and have to sell one of your possessions.
4. You are hospitalized again. Your doctor requires you to give up another activity. The medical bills keep coming and you have to give up another possession.
5. You are exhausted from the illness and trying to work. You lose another career item and must give up an activity. Also, two important people disappear from your life, because you no longer seem able to maintain relationships.
6. You are permanently hospitalized. You are only allowed one visitor and can take only one possession to the hospital with you. Discard two important people, and one possession
7. Your doctor finds a hospital in Europe that specializes in rare monkey bits. Once there, you will have to live near the hospital for the rest of your life in case you ever suffer from symptoms again. Because you have to be at the hospital immediately, you can only take one person or possession. Which one will it be?
8. You are starting your life over again with only this person or possession.

TR 2.1

HUMAN RELATIONSHIP**BIBLICAL PERSPECTIVE: THE FUNDAMENTAL PROBLEM****GOD'S IMAGE DISTORTED WITHIN HUMANKIND****THE "FALL"**

- DARKENED UNDERSTANDING
- MARRIED CONSCIENCE AND MIND
- WEAKENED WILL
- DISTORTED SELF-IMAGE
- WICKED HEART
- DEEP DIVISIONS
 - UNCONSCIOUS
 - CONSCIOUS

1 COR. 13:12
 TITUS 1: 15-16
 ROM. 7: 15-25
 1 JOHN 3:2
 JER. 17:9



Designed by Writer.

TR 2.2

GOD'S IMAGE DISTORTED WITHIN HUMANKIND

**"...the heart is deceitful above all things,
and desperately wicked: who can know it?**

Jer. 17:9

**"For out of the heart proceed evil thoughts, murders,
adulteries, fornication, theft, false witness,
blasphemies..."**

Matt. 15:19

**"... evil thoughts...covetousness, wickedness, deceit,
lasciviousness, an evil eye...pride, foolishness..."**

Mark 7:21-22

**"All we like sheep have gone astray; we have turned
each to his own way..."**

Isa. 53:6

Personhood

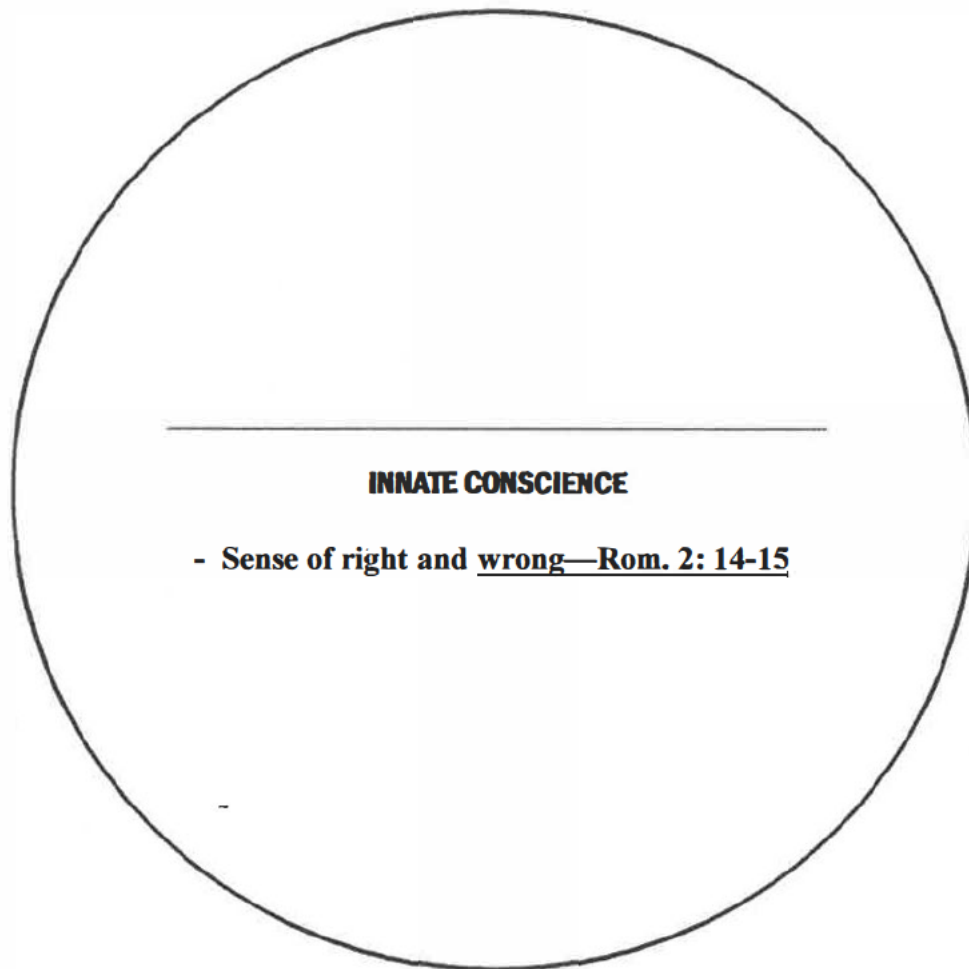
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Personhood

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KNESSES → ISOLATION → RELATIONSHIP FATALITY

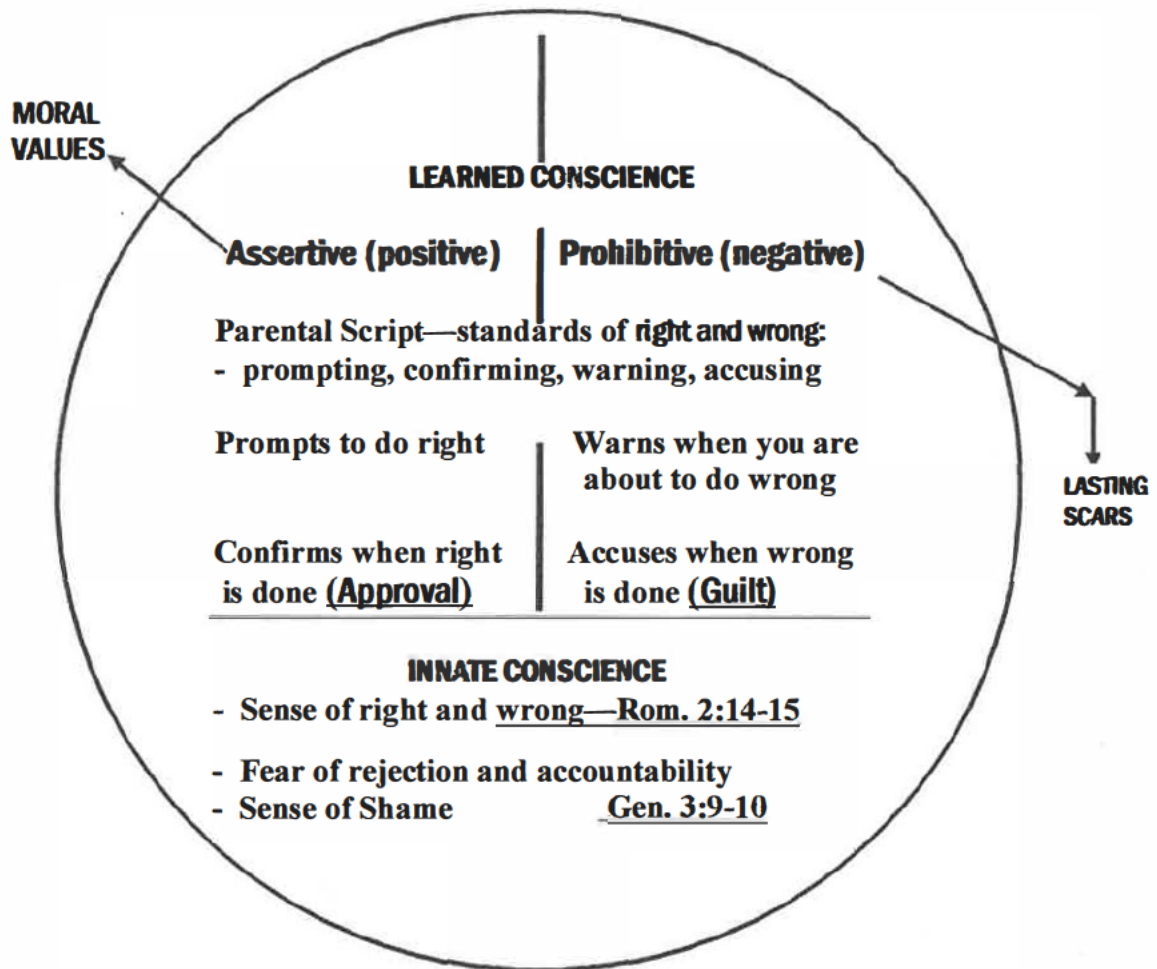
TR 2.3

**THE HUMAN CONSCIENCE
AT CREATION****CONSCIENCE—“with knowledge”**

—Instinctive sense of right and wrong that produces guilt when violated and affirmation when obeyed. In addition to an innate awareness of god’s Law, humankind has a *warning system* that activates when they choose to ignore or disobey that law. This warning system is the *conscience*. Repeatedly ignoring the conscience’s warning, however, desensitizes it and eventually silences it (1 Tim. 4:2).

Designed by Writer

TR 2.4

THE HUMAN CONSCIENCE

- **Source and guardian of moral intention or imperative:**

“... the sense of consciousness of the moral goodness or blameworthiness of one’s own conduct, intentions—feelings of obligation to do right; a faculty, power or principle enjoining good acts ...” (Webster Dictionary)

“To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their *mind* and *conscience* are defiled.” Titius 1:15-16.

TR 2.8**BELIEF SYSTEMS—View of Human Behavior****Mechanistic:**

**Human is a physical being who reacts to the stimuli of his environment;
External stimuli, such as conditioning, association and reinforcement!**

Naturalist (Biological):

**Human is primarily a complex biological animal.
Things are getting better as human learns more and more about self!!**

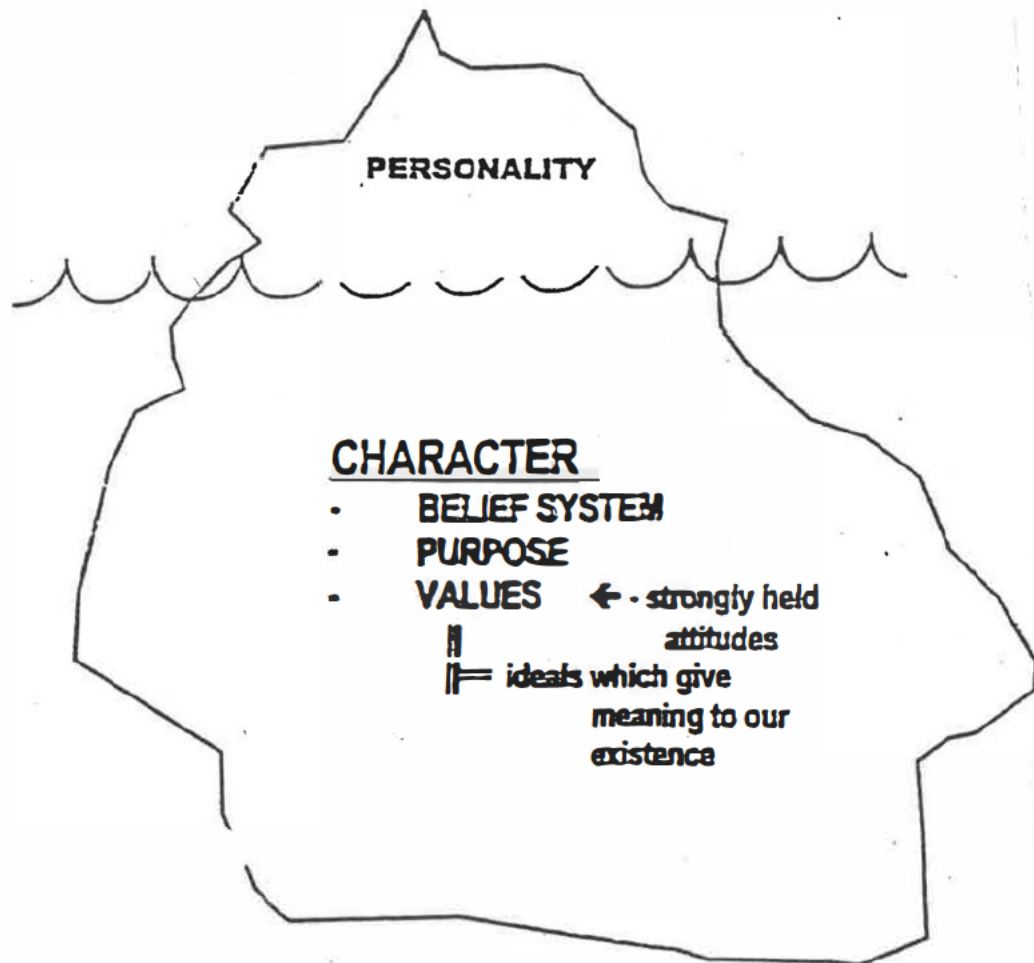
Humanistic View:

**Human is a unique creature -- evolutionary chance; no divine intention!
All one needs is within human's ability – self-sufficient!!**

Divine View:

**Human is unique—"image of God"; more than biological;
Spiritual being having an earthly experience;
Sin depraved
Option for fulness of life on earth and eternally!!**

TR 2.9



Designed by Writer.

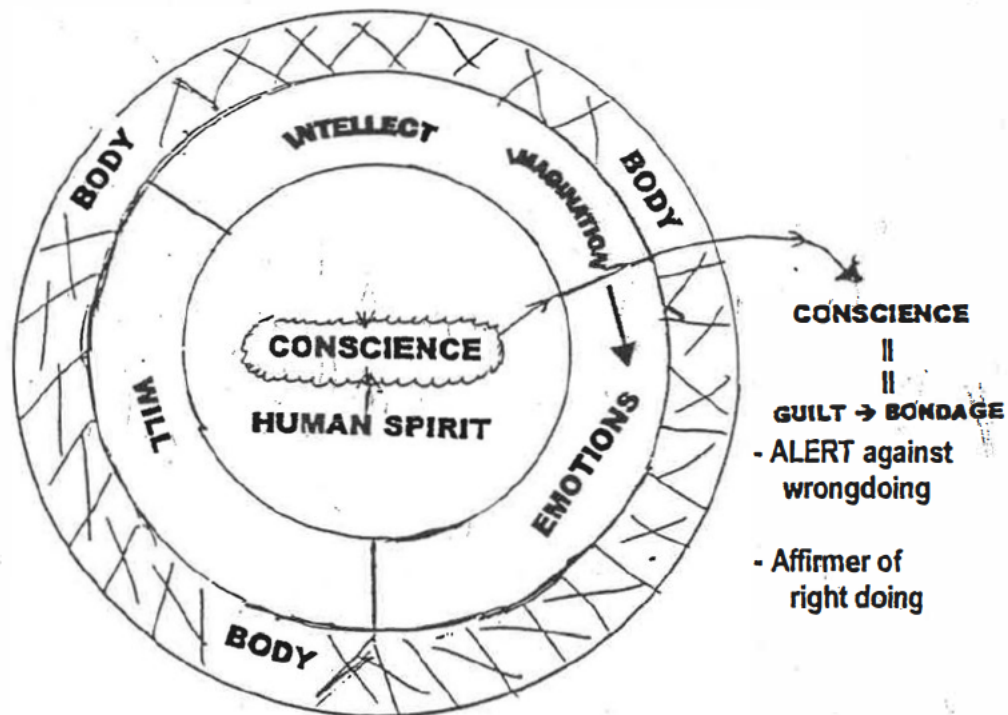
TR 2.10

**BIBLICAL PERSPECTIVE: THE FUNDAMENTAL PROBLEM
GOD'S IMAGE DISTORTED WITHIN HUMANKIND**

THE "FALL"

- DARKENED UNDERSTANDING
- MARRIED CONSCIENCE AND MIND
- WEAKENED WILL
- DISTORTED SELF-IMAGE
- WICKED HEART
 - DEEP DIVISIONS
 - UNCONSCIOUS
 - CONSCIOUS

1 COR. 13:12
TITUS 1: 15-16
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1 JOHN 3:2
JER. 17:9



Designed by Writer.

LESSON #3: OPINION-DRIVEN DEFINITION OF CONFLICT

Notes: This lesson “sets the stage” for the lessons that follow. Students are introduced to the topic of conflict. The activities raise questions and motivate students to learn more about conflict resolution.

Objectives: Students will be able to:

- Define “conflict”;
- Identify reasons for learning more about conflict and conflict resolution.

AGENDA AND VOCUBULARY REVIEW

Vocabulary: Conflict—A dispute or disagreement between two or more people; also a struggle within a person between needs, values and desires.

Lesson Sequence: Agenda and vocabulary Review
 Define Conflict
 The Opinion Continuum
 Introduce concept of “Inner Conflict”
 Evaluation of Key Points

Introduce Unit:

For the next few weeks we will be learning more about conflict. We’ll also learn how to resolve conflicts. Everyone knows some ways of handling conflict, but often we—both young people and grown-ups—get stuck in handling conflicts in ways that are not effective. Some people always avoid conflict; others always deal with conflict aggressively. In this course we’ll understand the basic aspects of us related to conflict, how conflict start and get worse as well as how we can handle and resolve it effectively.

GROUP ACTIVITY: THE OPINION CONTINUUM

Materials: Either on the board or using tape on the floor, mark a continuum that goes from 1 to 10.

Kriedler, W.J., Creative Conflict Resolution: More Than 200 Activities for Keeping Peace in the Classroom. Glenview, Illinois: Scott, foreman and Company, 1984.

Customized by Writer

LESSON #3 (cont'd):**OPINION-DRIVEN DEFINITION OF CONFLICT**

1. Explain that the class will be participating in an Opinion Continuum. You will read a series of statements and the students will place themselves on the Opinion Continuum based on the extent to which they agree or disagree with the statement (10—agree strongly, 1—disagree strongly, and 5—neutral, don't feel strongly one way or the other).
2. Explain that conflict is a part of life that many people—adults and young people—have mixed feelings about and a range of experience with, both good and bad. The statements you will be giving the class are common things people say about conflict. The students should give their own opinion—there are no right or wrong responses to the statements.
3. After you read one of the statements that follow and students have positioned themselves on the continuum, ask one of the student, "what are some reasons you choose that point on the continuum?" After the student has given an explanation, have him or her ask another student the same question. Continue until several students have given the reason for their choices before going on to another statement.

Statements:

1. Conflicts destroy relationships.
2. In every conflict there's a winner and a loser.
3. It's okay to tease people about how they look or act if you're just joking around.
4. If you lose in a conflict, it's the same as losing face.
5. It's important to stand up for what you believe in even if other people don't agree with you.
6. It's important to stand up for what you believe in even if other people may try to harm you for doing so.
7. If someone hits you, it's best to hit back.
8. If you are in a conflict, it helps if you keep your feelings to yourself.
9. People learn to be prejudiced against people who are different, they are not born prejudiced.

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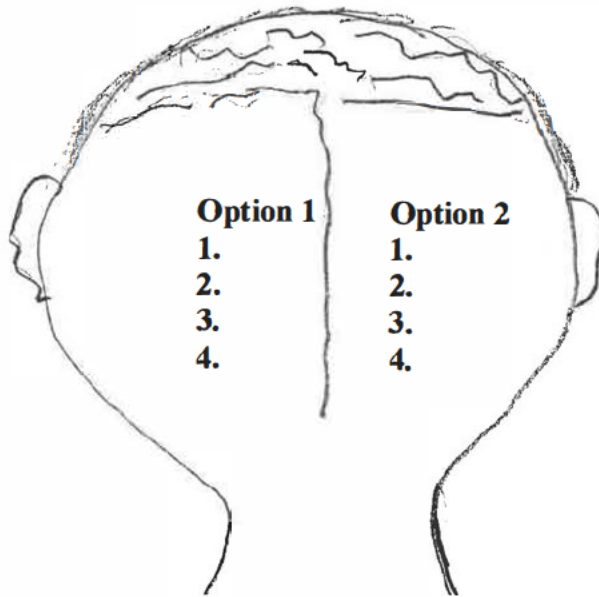
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LESSON #3 (cont'd): OPINION-DRIVEN DEFINITION OF CONFLICT

GROUP ACTIVITY

— INNER CONFLICTS:

Each person – describe choices made this week involving needs, values or desires; list an option for each choice that you struggled with:



DISCUSSION:

- What conclusions would you draw from this activity?
- Was there anything surprising to you?
- Which statement did you find most challenging?

SUMMARY/REVIEW OF KEY POINTS:

- Conflict is a natural part of life; everyone experiences conflict.
- People have many feelings, opinions, and questions about conflict.
- Conflict is disagreement or dispute between two or more people. Conflict is also a struggle within a person between needs, values and desires.

EVALUATION:

Fill out Evaluation Sheet (Simple)

Designed by Writer

LESSON #4: BROADEN PERSONAL DEFINITION OR VIEW OF CONFLICT

Notes: Students broaden their personal definitions of conflict as they explore various dimensions of conflict. For many students “conflict” equals “fighting—physical fighting. While fighting is certainly an aspect of conflict, conflict is much more than that. All too often, as a result of this narrow definition, many students do not even recognize that they are in a conflict until it becomes a fight. If young people are to learn to control their behavior in conflicts and prevent violence, they need a fuller understanding of conflict. The activities in this lesson help students broaden their definitions of conflict by beginning with and then building on what they already know.

Objectives: Student will be able to:

Define “conflict”;

Identify several aspects of conflict that are not physical fighting.

Identifying Conflict:

Conflict—A dispute or disagreement between two or more people; also a struggle within a person between needs, values and desires.

Lesson Sequence: Agenda and vocabulary Review
Review Group Guidelines
Review concept of “Inner Conflict”
Evaluation of Key Points

AGENDA AND VOCUBULARY REVIEW

Write the agenda on the board and review it with the class. Introduce any Vocabulary in the lesson with which you think they may need help.

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LESSON #4 (cont'd): BROADEN PERSONAL DEFINITION OR VIEW OF CONFLICT

1. Small-Group sharing — “conflict” experienced:
- extract/list key aspects or observations
2. WEB chart #1 -- “conflict” circled—link “what comes to mind;
(most likely all negative)



3. Deliberate sub-group generation of WEB chart #2—“positive” links;
4. Sub-group IMAGINATION -- Situation or interaction **without conflict**:
Draw WEB chart
- describe/verbalize zero-conflict situation
- describe self—feelings within self;

DISCUSSION:

- What conclusions would you draw from this activity?
- Was there anything surprising to you?
- What new information did you discover about “conflict”

SUMMARY/REVIEW OF KEY POINTS:

- Conflict is a natural part of life; everyone experiences conflict.
- Conflict can produce positive as well as negative results.
- While conflict is disagreement or dispute between two or more people; and can also be a struggle within a person, “no inner conflict” means “no outer conflict”

KEEP A CONFLICT JOURNAL:—Conflict Description; Who involved; What about;
How started; How escalated; feelings; Type; How
ended? Could it have ended differently? How?

EVALUATION: Fill out Evaluation Sheet (Simple)

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Keeping Peace in the Classroom. Glenview, Illinois: Scott, foreman and
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LESSON #5: HOW CONFLICT BEGINS AND HOW CONFLICT ESCALATES

Learning to control behavior in conflict situations

NOTES: When a conflict gets worse we say it escalates. Escalation means that the positions of the persons in conflict become more polarized—there is more anger and more bad feeling generated. All conflicts escalate in a *step-by-step* manner. To many persons (youth and adults), however, conflict feels more like an express elevator. Once started, it zooms immediately to the top. In fact, many persons don't even recognize that they are in a conflict until it's near the top of the escalator. Unfortunately, the higher the conflict has escalated, the more difficult it is to de-escalate and resolve. The Conflict Escalator introduced in this lesson helps participants think about how conflicts begin and what contributes to their escalation. This is an essential part of learning to one's behavior in a conflict situation.

OBJECTIVES:

- Plot/track *conflict* on a conflict escalator
- Recognize and describe feelings in the escalation process
- Recognize *offense* in the escalation process

ACTIVITY TYPE: Conflict Escalator

VOCUBULARY: Escalation—The process by which a conflict gets worse.

LESSON SEQUENCE:

1. Agenda and Vocabulary Review
2. Introduce the Conflict Escalator
3. Practice using the Escalator
4. Participant-suggested activities for escalation
5. Evaluation and Review of key points

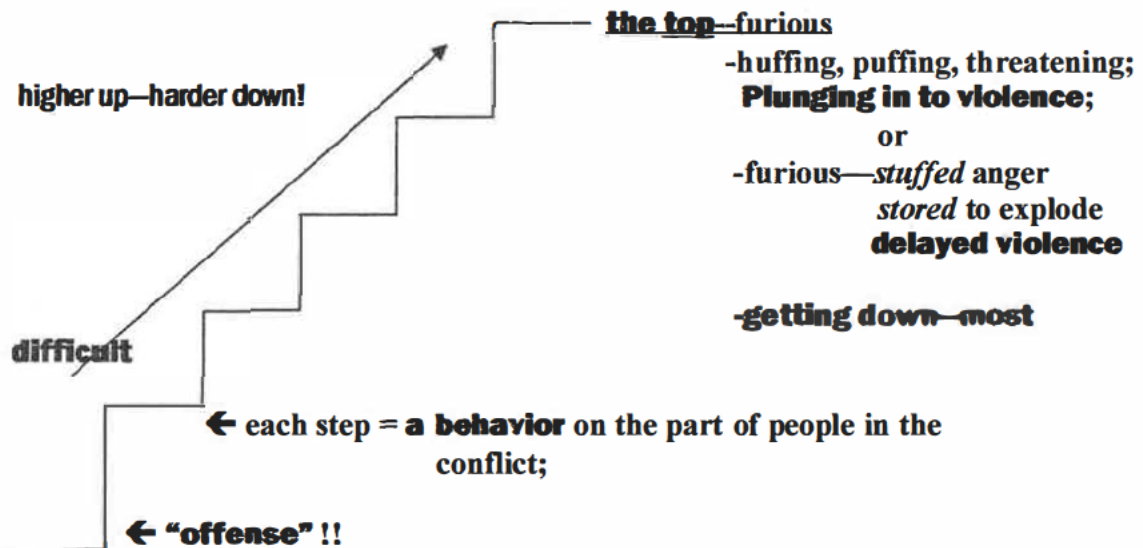
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LESSON #5 (cont'd):**HOW CONFLICT BEGINS AND ESCALATE****Learning to control behavior in conflict situations****NOTES:**

All conflicts escalate in a **step-by-step** manner.

(to many persons, conflict feels like an express elevator!!)



- Objectives:**
- Plot/track “conflict” on a conflict escalator
 - Recognize/describe *feelings* in escalation
 - Recognize “offense” in the escalation process

ACTIVITY #1:

Volunteers act out “escalator skit” (Handouts 5.1--5.4)

-Group identifies each step on the escalator in the conflict—“behavior all the way to the top;

- Question:
- A. What was the “trigger” for each behavior?
 - B. What was the associated *feeling* for each behavior?
- Write each “behavior” on each step; write associated “*feelings*” under each step; write each “*trigger*” near each step.

Circle the top step and present the following mini-lecture:

The higher you go on the escalator the harder it is to come down. The top of any Conflict escalator is where the people in the conflict get into trouble or walk away in a huff, or say they’ll never speak to each other again, or get violent. In an International conflict, the top of the escalator is where wars happen. You can get down from the top of the escalator, but it’s hard. The key is not to go to the top!!

LESSON #5 (cont'd): HOW CONFLICT BEGINS AND ESCALATE
Learning to control behavior in conflict situations

DISCUSSION: Do you recognize any “*offenses*”? How are they related to the *triggers* for each behavior?
 When you’re in a conflict, how do *feelings* affect the way you behave?
 How do the *feelings* escalate as the conflict escalates?
 What *feelings* most often come up for you in conflicts?

ACTIVITY #2: PRACTICE USING THE CONFLICT ESCALATOR

Students into pairs -- **Conflict Escalator Case Studies**

Presentation to whole group:

DISCUSSION:

1. Describe how you plotted your conflict on the escalator.
2. What would you call the “*trigger*” for the start of the conflict?
3. What would you call the “*triggers*” for each escalated step?
2. What happens to your *feelings* as the conflict escalates?
3. What happens to behavior the higher you go on the escalator?
4. Did you and your partner have any conflicts in this process?
 If so, how did you both handle each conflict?

EVALUATION AND REVIEW OF KEY POINTS:

1. **Evaluation:** Have volunteers say one thing they think they will remember from this lesson.

Have volunteers say the most important thing they Learned from this lesson.

Review: Summarize the key concepts of this session.

- When conflicts get worse we say they escalate.
- Each behavior in the conflict is a step in the escalation process.
- As conflicts escalate, so do the emotions (*feelings*) in the conflict situation.

LESSON 6A: WHAT MAKES CONFLICT ESCALATE?

Notes: Conflicts escalate or de-escalate because of the behavior of the people involved. Some behaviors, like name -calling, are almost guaranteed to escalate a conflict. Others are subtle. For young people, learning which behaviors are likely to escalate conflicts is an important step in learning to control their behavior in conflict. A point to emphasize during discussions in this lesson is that we want to avoid escalating conflict the more a conflict escalates the more difficult it is to de-escalate. This is not the same as avoiding conflict. Conflict is a fact of life and should be dealt with, but in a way that does not lead to escalation.

Objectives: Students will be able to:

- Identify behaviors that contribute to a conflict escalating;
- Describe how feelings escalate during conflicts.

Activity Type Conflict Escalator

Vocabulary Escalation – The process by which a conflict gets worse.

**Lesson
Sequence**

- Gathering (optional)
- Agenda and Vocabulary Review
- Introduce (or Review) the Conflict Escalator
- Practice Using the Escalator
- Any Additional Activities You May Choose
- Evaluation /Review of Key Points
- Closing (Optional)

AGENDA AND VOCABULARY REVIEW

Write the agenda on the board and review it with the class. Introduce any vocabulary in the lesson you think will be unfamiliar to your students.

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LESSON 6A (cont'd): WHAT MAKES CONFLICT ESCALATE?

IDENTIFYING ESCALATING BEHAVIOR

1. Have students work in pairs and take two minutes to answer the question:
When you are in a conflict, what sends you up the escalator?

Have the class brainstorm a list of "Conflict Escalating Behaviors". Record these on chart paper or poster board to keep for later discussions.

2. Organize students into microlab groups. Have each student in the group take two minutes to comment on the following:
 - What conflict escalators do you hear most often at school? At home?
 - Which escalating behaviors really anger you?
 - Which escalating behaviors can you shrug off?
 - Why do some really bother you while others don't?

Discussion

- What did you learn about conflict escalators in this activity?

CLASSIFYING CONFLICT ESCALATING STATEMENTS

Handouts: **Handout 6A.1 – Some Conflict Escalators and Handout 6a.2 – Going Up the Conflict Escalator Sort Cards**

1. **Have students remain in their microlab groups. Distribute the Some Conflict Escalators handout and ask students to compare the handout with the list they generated.**
2. Give each student one of the Conflict Escalator Sort Cards. Explain that each card has a statement that represents at least one of the behavior types described on the handout. Some contain more than one escalator, and some can fit in more than one category. In their microlab groups have students

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LESSON 6A (cont'd): WHAT MAKES CONFLICT ESCALATE?

discuss each statement and classify it in one or more of the conflict escalator categories.

Discussion

- How did you classify your statements?
- When you heard some of these statements, what kinds of feelings did you have?
- What statements did your group disagree about? How did you handle that disagreement?
- Have you ever said a statement like one of these? What happened when you did?

Baggage on the Conflict Escalator

Introduce the concept of baggage to the students and discuss how it can influence what happens in a conflict. One way to do this is through a microlab. Have students address the statement: “a time I carried a lot of baggage onto the conflict escalator and how it affected the conflict”. Another way to discuss this concept is to refer students to the case studies in Skill Lesson 3. What baggage is referred to in the case studies? Is there baggage that is implied or that might be inferred from the text?

Nobody gets onto the conflict escalator empty handed. We all carry a suitcase or baggage with us. This baggage influences how far and how quickly the conflict will escalate. Some of the things that go into our baggage are:

- Past relationship with the person;
- Current feelings about the person;
- Past experiences with conflicts
- Current feelings about conflict;
- Feelings about self;
- Mood that day;
- And more

Customized by Writer—connection of *baggage* to *image of God*—beginning of laying the foundation for *leverage* in spiritually addressing and removing the *baggage*.

LESSON 6A (cont'd): WHAT MAKES CONFLICT ESCALATE?

REVIEW HANDOUT 1,3, What parts of your “image of God “ will be included with your baggage ? List some ways you would get rid of the baggage.

EVALUATION/REVIEW OF KEY POINTS

1. Evaluation: Ask students to think about one thing they liked about today’s lesson and one thing they would have liked to be better. Ask a few volunteers to share.
2. Review and summarize the key points of this lesson:
 - When conflict escalates it gets worse.
 - Both behavior and feelings escalate.
 - There are specific behaviors that are likely to cause conflicts to escalate.
 - Baggage on the escalator greatly influences how far and how quickly the conflict will escalate.
 - In later lessons, we will show clearly how to get rid of the baggage and avoid future baggage.

Customized by Writer—connection of *baggage* to *image of God* beginning of laying the foundation for *leverage* in spiritually addressing and removing the *baggage*.

LESSON #6B: WHAT MAKES CONFLICT ESCALATE?—What makes “offense” happen?

NOTES: Conflict escalates because of the *interpretation* made through our reservoir of **attitudes, values, experiences, memories and perceptions** of a message received in the form of sensations. This reservoir consists of our *conscience* and *heart*. The *interpretation* is encoded into evaluations (what’s going on, what’s the meaning of it all) and *self-talk* (unspoken thoughts of assessment, presumption assumption or reaction). Self-talk drives *feelings* which induce *in tension* (physiological manifestations—stomach knotting up, etc) that leads to our *intention* (what we are inclined to do) which, in turn, leads to our *act of will* or *behavior* (what we do). This process is described in the “Wheel of Experience.”

- OBJECTIVES:**
1. Understand how *behavior* and *feelings* in the conflict escalator come about.
 2. Understand the specific aspect of us that drives *feelings*.
 3. Understand the leverage of *self-talk* for controlling behavior.
 4. Understand where *conscience* and *the heart* fit in.
 5. Understand where we can have control in the “Wheel of Experience.”
 6. Understand the impact of our *conscience* and *heart* on our *self-talk* and *behavior*.

DISCUSSION: Use TR 6B.1

1. What does *interpretation* mean?
2. How might a *past experience* influence how you looked at a situation today?
3. How might *values* influence your *self-talk*? (Use TR 2.4)

LESSON #6B (cont'd): WHAT MAKES CONFLICT ESCALATE?—What makes “offense” happen?

4. How would an *impure conscience* and *unclean heart* affect your *interpretation* and *self-talk*? (Use TR 1.4)
5. How would a *seared conscience* and *wicked heart* affect your *interpretation* and *self-talk*? (Use TR 1.4)
6. How does your *conscience* get to be seared or silenced? (Use TR 1.4)
7. How does your *heart* become unclean or defiled? (Use TR 2.1, TR 6B.2 and TR 6B.3)

SUBGROUP ACTIVITY—SUBSEQUENT REPORT TO FULL GROUP:

Quietly, without talking, each studies the “Wheel of Experience”. Recall an incident of conflict where someone offended you. Try to take the initial *sensation* and trace it through the sequential sectors in the “Wheel of Experience.” Each takes a turn while the others listen and record.

1. Describe the “sensation”.
2. Describe the “reservoir”—what *baggage* (unresolved issues, hurt, anger, resentment, unrepented sin . . .) was there?
3. Describe your *interpretation* of what was happening.
4. Describe your *feelings*. For each *feeling*, recall what you were thinking (your *self-talk*).
5. Describe any *tensions* within you that came with your *feelings*.
6. What did you do?
7. What sector of the “Wheel of Experience” did you think you had control of?
8. How are *feelings*, *behavior* and *self-talk* related?
8. Prepare to report to the full group.

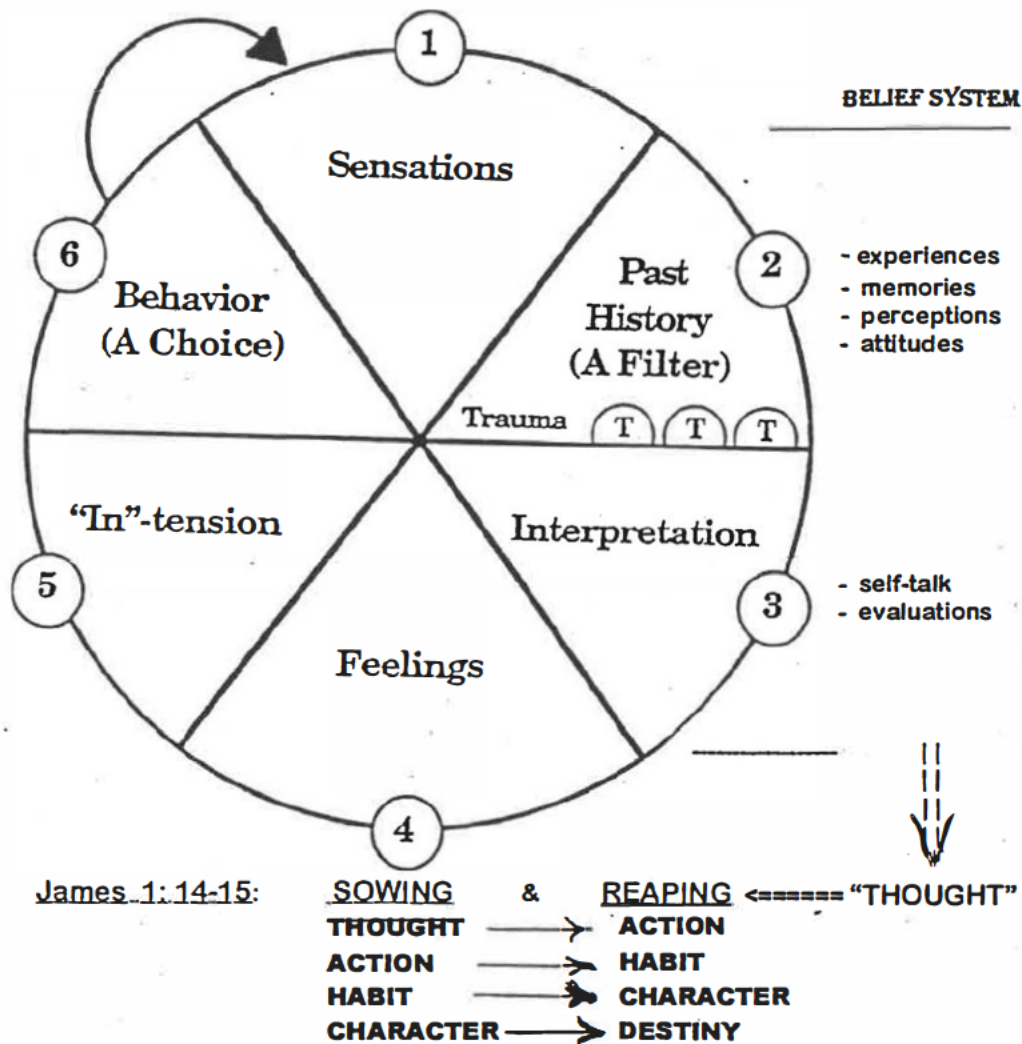
**LESSON #6B (cont'd): WHAT MAKES CONFLICT ESCALATE?—What makes
“offense” happen?**

CONCLUSIONS:

1. Our reservoir of values attitudes, experiences, memories and perceptions (*conscience* and *heart*) may damagingly taint or distort our *interpretation* of a message received.
2. Our *self-talk* which results from our *interpretation* drives our *feelings* which, in turn, drives our *behavior*.

TR 6B.1

WHEEL OF EXPERIENCE → CHARTING OF DESTINY



Dobbins, R.D. *Healing of the Mind*, lectures at the Emerge Ministries Inc. Biblical and Clinical Counseling Master of Divinity Program: Akron, Ohio, September-May, 1995.

Customized by Writer.

TR 6B.2

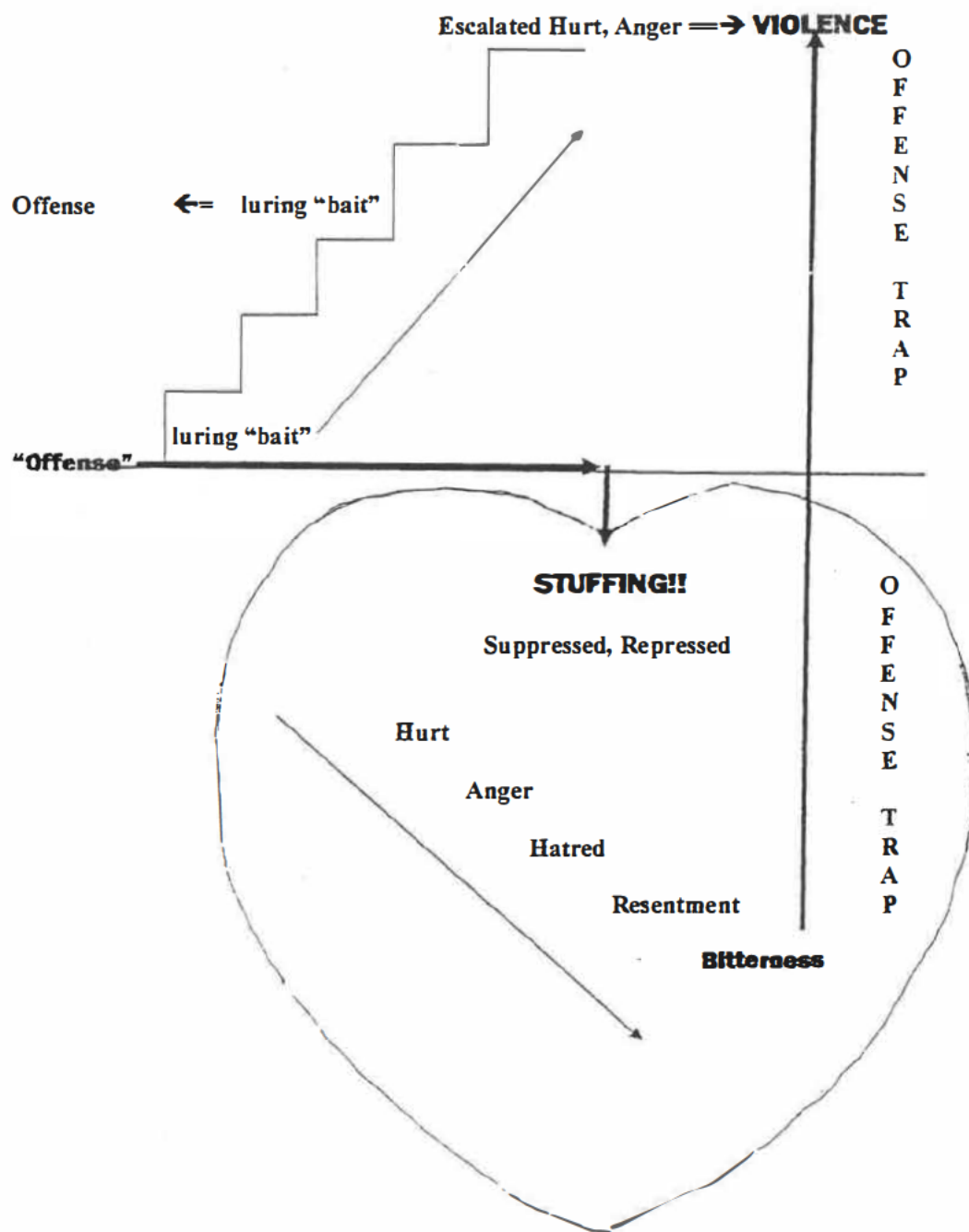
**“...BITTER ROOTS...’
(Heb. 12: 14-15)**

**Follow peace with all men, and holiness, without which no man
Shall see the Lord: Looking diligently lest any man fail the Grace
Of God; lest any root of bitterness springing up trouble you, and
Thereby may be defiled; . . .**

- **child neglect—unmet needs**
- **child abuse—physical, emotional , sexual**
- **parental and sibling debasing or demeaning**
- **unresolved codependency issues**
- **step-parenting inflictions**
- **divorce scabs—unresolved issues (children; adults . . .)**

TR 6B.3

CONFLICT-OFFENSE ESCALATION OR FESTERING



Designed by Writer

LESSON #6C: WHAT CONTROLS OUR SELF-TALK?
(Illustrative Validation)

Notes: We have discovered that, as a part of conflict escalation, our *conscience* and *heart* have a direct, substantial influence on our *interpretation* of messages received; and our *interpretation*, in turn, provides our *self-talk* which seems to drive our *behavior*. This lesson provides a further validation of this discovery.

OBJECTIVE: To get a clearer understanding of what controls our self-talk and how our *self-talk* controls our *behavior* (avoiding or succumbing to the *offense-trap*).

SUBGROUP ACTIVITY:

- A. Read the “Jogger and Sitter” story in Handout 6C.1. Share your views with each other on the following questions and prepare to report the group:
 1. What was the *trigger* (the *offense*) of the conflict?
 2. Who was the offender?
 3. Who was offended?
 4. When the Jogger looked up at the Sitter from his position and condition on the ground (sprawled out, flat-faced-down, blooded face and forehead), what were his feelings? What were his thoughts (his *self-talk*)? What was he intent on doing immediately? What did you conclude he did to the Sitter?
- B. Now go back to your Subgroup and read the second page of the story: (Handout 6C.2)
 1. What now were the immediate *feelings* of the Jogger?
 2. What were the immediate thoughts (*self-talk*) of the Jogger?
 3. Considering that the Jogger was still hurt and injured, did his *feelings* change? If so, what changed his *feelings*? Did his intended action change? If so, what changed his intended action?

LESSON #6C (cont'd): WHAT CONTROLS OUR SELF-TALK?
(Illustrative Validation)

SUBGROUP ACTIVITY (cont'd):

ACTIVITY B (cont'd):

4. What came first—*feelings* or *self-talk*?
5. What did the Jogger actually do?
6. How did the Jogger's conscience and *heart* enter into his ordeal?
7. How would you state the *moral values* of the Jogger in his final *behavior*?

FINAL REPORT TO THE GROUP:

1. Use Handout 6C.3. Trace the Jogger's experience in both Part A and Part B of the Jogger's Story. Name the parts of the *image of God* the Jogger used in both Part A and Part B of the story. Discuss what you found with the group including the answers to the questions above.

CONCLUSIONS:

1. *Self-talk* has a powerful leverage for offensive or violent *behavior* (the offense-trap) if the *conscience* is impure or seared and the *heart* is unclean.
2. *Self-talk* has a powerful leverage for righteous *behavior* (inner peace and freedom from outer conflict) if the *conscience* is pure and the *heart* is clean.

LESSON 7A:**ANGER ON THE CONFLICT ESCALATOR****NOTES:**

Of all the possible emotions in a conflict situation, anger is one that gives people the most trouble. This lesson is based on the premise that anger is a normal and natural emotion and that it is not bad to feel angry. It's how we handle anger that makes it positive or negative. In this lesson, participants explore anger by discussing degrees of anger and identifying anger cues and triggers. Of course, anger is not the only emotion. You may get to identify some other emotions and relate them to anger.

OBJECTIVE:

Participants will be able to:

- identify anger triggers;
- identify at least five degrees of anger.

Activity Type:

Anger thermometer/ Anger Continuum

Vocabulary:

Anger Cues—The physical signs of anger

Anger Triggers—The things that make a person angry

LESSON SEQUENCE:

1. Gathering
2. Agenda and Vocabulary Review
3. Recognizing Anger Cues and Triggers
4. Identifying degrees of Anger
5. Evaluation & Review of Key Points

3. RECOGNIZING ANGER CUES AND TRIGGERS:

NOTE: May be review for some—lesson will go into the concept in more depth.

1. Write the word “anger” on the board or easel chart and draw a circle around it. Explain that anger is a normal and natural emotion. Everyone feels angry at one time or another. The point is to not let anger become destructive. The first step in calming down is recognizing when you are angry.

ANGER CUES—physical signs that let you know you're angry.

ASK PARTICIPANTS—how do they know when they're angry???

LESSON 7A (cont'd): ANGER ON THE CONFLICT ESCALATOR

1. (contd)—Encourage the use of sensory words. As participants make contributions, have another participant construct a web chart of anger cues.

DISCUSSION:

- A. Do There seem to be categories of anger cues?—physical, Verbal, facial,.....?
 - B. Which anger cues do you associate with a mild form of Anger?
 - C. Which do you associate with more intense anger—enraged??
2. Have participants brainstorm a list of things that make them angry. Record this list on the board or easel next to the anger Cues web chart. Label the list—"Anger Triggers".
 3. Categorize "Anger Triggers" with more or less power to make you angry! Identify Intense anger triggers vs. mild anger triggers.
 4. **IDENTIFY DEGREES OF ANGER (Handout 7A.2)**

Materials—masking tape, three sets of 5 8-1/2x11 sheets with the following words—angry, annoyed, livid, irate, grouchy, irritated, enraged, mad, furious, helpless. Have participants cut out rectangular section of each word.

- Participants place on easel or board each word in vertical order from least angry on the bottom to most angry at the top.
- Discuss the different arrangement of words (about 3):
 - what differences and similarities do you see in the three lists?
 - What is something from the Anger Triggers list that would make you feel annoyed?
 - What—livid?
- **INTRODUCE ANGER THERMOMETER**—discuss:
 - Compare with the shades of "mild" to "HOT" on the thermometer.

LESSON 7A (cont'd): ANGER ON THE CONFLICT ESCALATOR**EVALUATION/SUMMARY REVIEW:**

- Ask participants—one thing they liked about lesson? One thing learned?

SUMMARIZE:

- Anger is a normal emotion—how we express it –positive or negative!
- Calming yourself is the first step in de-escalating conflict.
- Anger that is very intense causes people in conflicts to act impulsively and do things they may later regret.

CONFLICT JOURNAL ACTIVITIES—HOMEWORK!

1. Participants are to record ten different examples of people getting angry.
 - analyze—anger cues, anger triggers? Other associated feelings; Was there calming down?—how?; Was there blow-up? HOW?

Lesson 7B:**Dealing with Anger in Conflict****NOTES:**

The higher the escalation—the more intense the anger, the more aggressive the inflicted and afflicted wounds; and, the more likely the results of violence, incarceration or even death.

Successful avoidance of the destructive results would mean *no escalation* or timely *de-escalation*. This lesson begins the de-escalating sequence in this course. The next few lessons introduce participants to the skills they need to *avoid going up* or *come down* the conflict escalator. *Checking the fuel* that fans the fire is the first priority in avoidance of escalation. *Cooling off* or getting control over anger is the first step in de-escalating conflict. No one can resolve a conflict when he or she is enraged. It is important to emphasize during discussions that *anger is a normal and natural emotion*. What we want persons in conflict to do is *shut off the fuel* that's flaming the anger or *calm down* to a point where they can control their destructive impulses when they feel angry. Middle school, high school, and even adult persons often feel, to varying degrees, helpless in the face of their anger and the anger of others. This lesson aims to demystify anger and help participants see that they can get it under control.

OBJECTIVES:

1. To increase knowledge of the nature of anger.
2. Check the *fuel* that's *flaming* the anger.
3. To increase knowledge and awareness of physical, behavioral and emotional anger symptoms.

DISCUSSION:

Encourage an opinion-oriented group sharing:

1. Is anger a thought, emotion, or decision?
2. What's the impact of "**thinking distortions**"?
(Use TR 7B.1)
3. How does **anger festering** and **mind poisoning** relate? Or do they? (Use TR 7B.2)
4. Where would you say "anger" fits in within the "image of God"? or does it?
5. Is it o.k. to get angry?
6. Is anger a sin or is getting angry sinful?

Lesson 7B (cont'd):**Dealing with Anger in Conflict****Mini-lecture:**

More often than not, anger is misunderstood and unrecognized. Share the Biblical View—original source of anger and Biblical viewpoint on anger. Summarize—anger is a normal, human emotion. It can become very intense; it can fester into a poisonous family. Everyone gets angry and has a God-given right to his or her anger; but everyone also has a God-directed accountability to control it. The key is learning how to effectively manage it for positive benefits. “*Getting to know our anger*” and confronting it is the first step in effective anger management. Unmanaged anger will have a negative effect on physical and mental health.

Subgroup Activity: 1. Share situation in which you had **thinking distortions**; List some of them. How about **inaccurate verbalization**? How would you avoid them?

2. Share occasions where you have let your **anger fester**:
(a) identify any deeper, stronger feelings that came about; How did you get rid of those feelings? Or are you still struggling with some of them?

3. Distribute Handout 7B.1 and 7B.2—Anger Symptoms.

Subgroup members to follow instructions and list anger symptoms (i.e., physical, emotional and behavioral . . .). Subgroup members to share their list and discuss benefits.

4. Sub-group to discuss and share about Handouts 7B.3–7B.7

PREPARE REPORT FOR FULL GROUP**SUMMARY:**

Review and summarize using Handouts 7B.8–7B.10.

TR 7B.1

“Taking Every Thought Captive”

2 Corinthians 10:5

• 10 Distortions that Hinder Personal Growth •

ALL-OR-NOTHING THINKING: You see things in black-and-white categories. If your performance falls short of perfect, you see yourself as a total failure.

OVERGENERALIZATION: You see a single negative event as a never-ending pattern of defeat.

MENTAL FILTER: You pick out a single negative detail and dwell on it exclusively so that your vision of all reality becomes darkened, like the drop of ink that discolors the entire beaker of water.

DISQUALIFYING THE POSITIVE: You reject positive experiences by insisting they “don’t count” for some reason or other. In this way you can maintain a negative belief that is contradicted by your everyday experiences.

JUMPING TO CONCLUSIONS: You make a negative interpretation even though there are no definite facts that convincingly support your conclusion. One way of doing this is called *mind reading*. You arbitrarily conclude that someone is reacting negatively to you, and you don’t bother to check this out. Another is called the *fortune teller error*. You anticipate that things will turn out badly, and you feel convinced that your prediction is an already-established fact.

MAGNIFICATION (CATASTROPHIZING) OR MINIMIZATION: You exaggerate the importance of things (such as your goof-up or someone else’s achievement), or you inappropriately shrink things until they appear tiny (your own desirable qualities or the other person’s imperfections). This is called the “binocular trick.”

EMOTIONAL REASONING: You assume that your negative emotions necessarily reflect the way things really are: “I feel it, therefore it must be true.”

SHOULD STATEMENTS: You try to motivate yourself with shoulds and shouldn’ts, as if you had to be whipped and punished before you could be expected to do anything. “Musts” and “oughts” are also offenders. The emotional consequence is guilt. When you direct should statements toward others, you feel anger, frustration, and resentment.

LABELING AND MISLABELING: This is an extreme form of overgeneralization. Instead of describing your error, you attach a negative label to yourself: “I’m a loser.” When someone else’s behavior rubs you the wrong way, you attach a negative label to him/her: “He/She is an idiot!” Mislabeling involves describing an event with language that is highly colored and emotionally loaded.

PERSONALIZATION: You see yourself as the cause of some negative external event which in fact you were not primarily responsible for. You have confused *influence* with *control* over others.

Anonymous

TR 7B.2

THE FESTERING FAMILY OF ANGER

ANGER

--Emotional response to hurt, fear or frustration:
e.g.—someone makes fun of or criticizes your ability,
intelligence, manners or taste; things go wrong, breakdown

RESENTMENT—Indignation or displeasure toward injustice; usually because of injury or hurt; Person believes life should be fair, and falls back on rights

BITTERNESS—Develops when we *dwell on hurts and injuries*; refuses to let go of resentments; Person is often cruel, sarcastic, filled with ill will.

HOSTILITY —Harboring of unconfessed and unresolved bitterness; Not a flash of emotion in response to painful or unpleasant situations!! Person is destructive in multiple ways.

HATRED —Desire to hurt or make another person pay; Person especially becomes *enslaved* to person hated; Name-calling, snubbing, and getting even are typical.

MALICE —Deep-seated and often unreasonable dislike with person actually taking pleasure in seeing others suffer.

LESSON #9B: GETTING TO THE BOTTOM OF WRONG INTERPRETATION:
Inner Transmission: “distortion,” “clutter,” “filthy filter”

Notes: Without a doubt, understanding your anger cues, active listening, “I” messages in response, calming down steps—all are excellent techniques to avoid conflict escalation. Yet, addressing symptoms alone is not enough for cure. Relief must be achieved at the root cause for lasting cure. We learned in Lesson 6C that the inner parts of the *image of God* within us, our *conscience* and *heart*, have a direct, substantial influence on our interpretation of messages received. Further, that our interpretation, in turn, provides our *self-talk* which drives our behavior. In order to assure the right interpretation and the right response, we need to get rid of *baggage* and *dirty filters* in our heart as well as misguided values in our conscience. In short, we need a *clean heart* and a *pure conscience*. This lesson teaches us how to get both.

VOCABULARY: Clarify all new terms—*clutter*, *filthy filter*, *underpinnings* etc.
OBJECTIVES:

- Understanding the *underpinnings* of Anger
- Understanding the self-inflicting wounds of STUFFING
- Understanding FORGIVENESS as an indispensable means to discard *the baggage* toward a *clean heart* and a *pure conscience* for zero distortion in *message interpretation*.
- Understanding and practicing the process and benefit of FORGIVENESS.

DISCUSSION:

1. The “Anger Iceberg and ”STUFFING (use TR 9B.1 and TR 6B.3)
2. *Strongholds of Bitterness* (Eph. 4:27, 2 Cor. 10:4-5); *Principality*—area of jurisdictional rule (Eph. 4:27); *afflictions* permitted by God (Matt. 18: 34);
3. Self-Talk Purity check—“conscience & heart”
 - A. “root of bitterness”—Heb. 12: 14-15` (TR 6B.2)
 - B. “STUFFING” (TR 6B.3)

GROUP ACTIVITY:

1. Examine Anger Iceberg, “Stuffing,” and Principality with respect to SELF. Can you identify with any aspects?
2. Read the story of the “Two Angry Wolves” (Handout 9B.1):
 - A. How do you feed each “angry wolf”? What do you use to feed this “wolf”?
 - B. These are “wolves”—big, bad and mad!
 - How much time would you spend feeding them? How would you get the right food?

**LESSON #9B (cont'd): GETTING TO THE BOTTOM OF WRONG INTERPRETATION:
(Inner Transmission: “distortion,” “clutter,” “filthy filter”)**

C. Would “*forgiveness*” make a difference? How?

3. Separate participants for One-On-One interaction:
 - (a) Secular Catharsis;
 - (b) Biblical roadmap to Inner Peace (TR 9B.4--9B.6)
 - discuss both and provide Homework Assignment on choice of use and process

SUMMARY/REVIEW:

1. The meaning and value of “*forgiveness*” (use TR 9B.5)
2. Play audio cassette – “THE KEY”
(distribute Handout 9B.2—“the Lyrics)

TR 9B.4

FORGIVENESS

♦ **WHAT IT IS NOT!!**

- **NOT A FEELING**
- **NOT CONDONING THE WRONG**
- **NOT CALLING THE "WRONG" RIGHT**
- **NOT EXCUSING THE WRONG**
- **NOT RATIONALIZING THE WRONG**
- **NOT NECESARILY FORGETTING**
- **NOT REQUIRING "TRUST" OF THE OFFENDER**
- **NOT REQUIRING VULNERABILITY OF THE OFFENDED**
- **NOT AN EVENT; NOT A ONE=TIME OCCURRENCE**
- **NOT AN OPTION (*for the Disciple of Christ*).**
- **NOT FROM WEAKNESS**
- **NOT FROM SELF-STRENGTH**

♦ **WHAT IT IS!!**

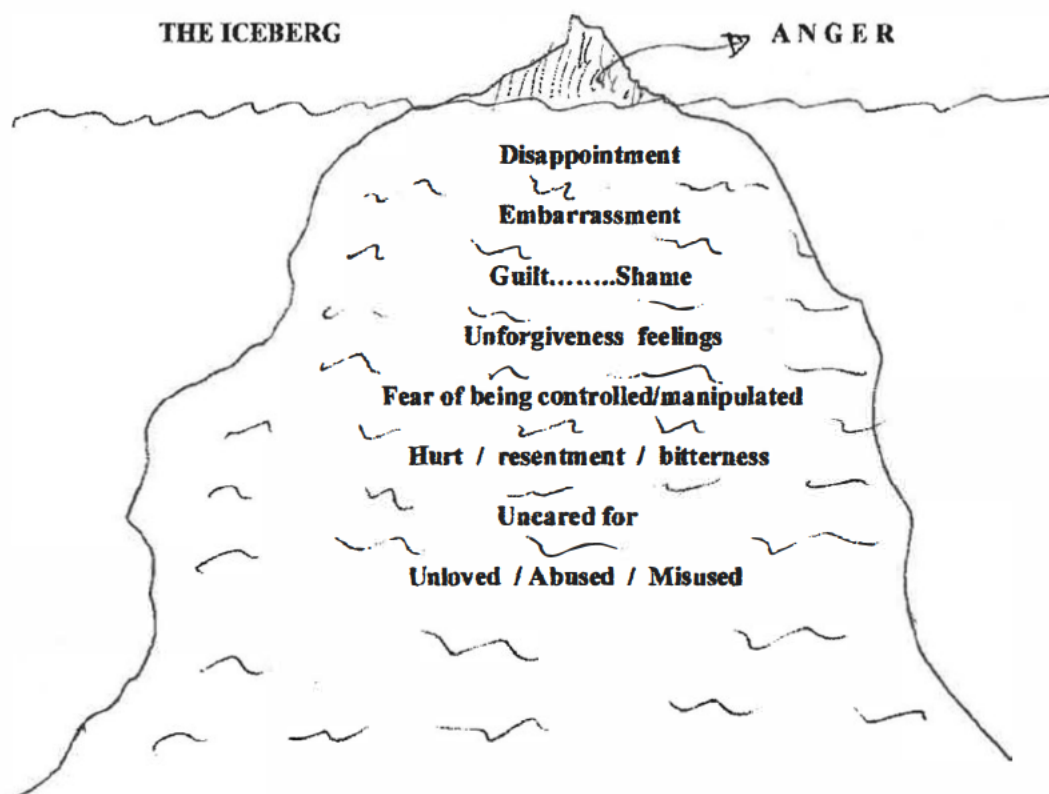
- **A DECISION – AN "ACT OF WILL"!!**
- **The "process" culminating in giving up RESENTMENT, cessation of both *the feeling of RESENTMENT* and *pursuit of vengeance* against on account of a wrong committed.**

TR 9B,1

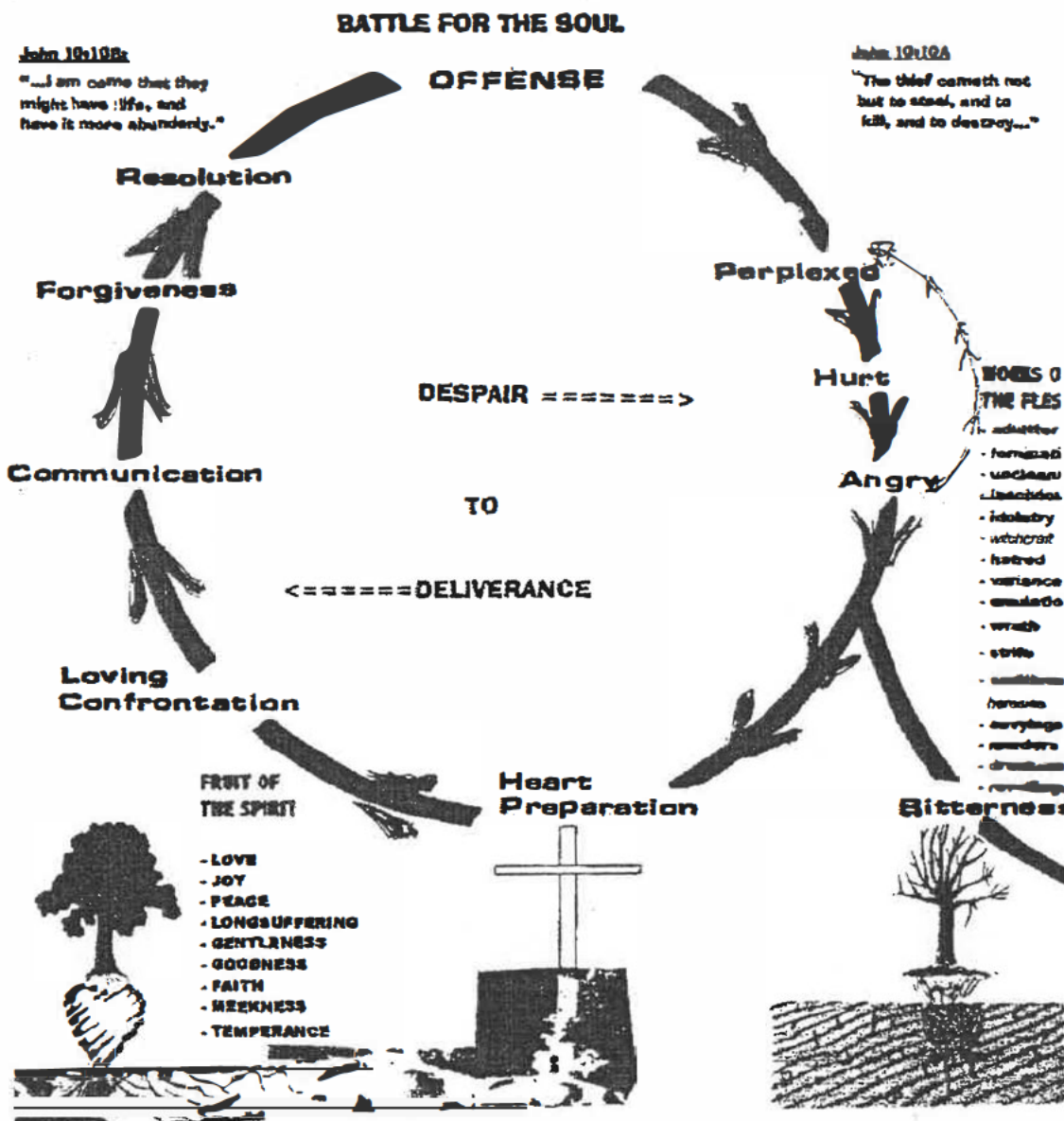
ANGER—THE TIP OF THE ICEBERG

Anger is a secondary emotion:

- it is a response to threat;
- reaction to feeling hurt, rejected, powerless, controlled, unloved uncared for,



Designed by Writer.



ISA: 17:7-8

Blessed is the man that trusteth in the LORD, and whose hope the LORD is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when the heat cometh, her leaf shall be green; and shall not be careful in the year of drought; neither shall cease from yielding fruit.

ISA: 17:9-10

Cursed is the man that trusteth in men, and maketh flesh his arm, and whose heart departeth from the LORD. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt and an out inhabited.

Designed by Writer.

Customized from Unpublished Biblical Group Sessions at WestHill Baptist Church, Wooster, Ohio with Rev. Mark Davenport, Co-Pastor, 1995-1997.

TR 9B.6

HEART PREPARATION PRAYING THROUGH



1. Your "cup" full of hurt, despair, anger, hostility, resentment, bitterness, hatred, malice -- all closed up, shut tight, near explosion or bottled up in depression -- go to Jesus on your knees in deep humility, total dependency and total trust!!



2. Ask Jesus to open all your "closets" of hurts...., help you recall and detail the hurt -- "take the lid off"!!! **Write it all out with full details!**



3. Pour out your heart to Jesus -- **verbalize all the details** of and target of your hurt, anger(by name, including God, if so) -- cry out your indignation, despair, resentment, bitterness, even until emotionally spent -- "cast all your cares upon Him..."; confess the sin of bitterness; ask Jesus to forgive you for all your unrighteous feelings (resentment, hatred, malice...), thoughts and/or actions, and to cleanse you of all unrighteousness (Ps. 139: 23-24; 51: 10; 1 John 1: 9) -- to recover "ground" surrendered to Satan (Ps. 23: 3; Col. 2: 13-15).

LYRIC:
The SECRET
PLACE"



4. Ask Jesus for new insights into the past hurtful events or experiences, consistent with His biblical truths -- **refill your "cup"** with His TRUTHS; Praise and thank Jesus for all new insights and inner peace.
Tear down/prevent "Strongholds" with biblical TRUTH (2 Cor. 10: 4-5; Phil. 4:8).

And they overcome him by the
blood of the Lamb, and by the
word of their testimony...."

Rev. 12:11

-- Repeat steps 1-4 until purged --

"He restoreth my soul..."

Ps. 23: 3

**LET JESUS WALK DOWN INTO AND
CLEAN OUT THE DEEP CLOSETS OF
HURT IN YOUR HEART**



LESSON #10: PRACTICAL INSTRUMENT FOR DAILY SELF-CONTROL

SELF-TALK

The "A B C D's OF OUR EMOTION

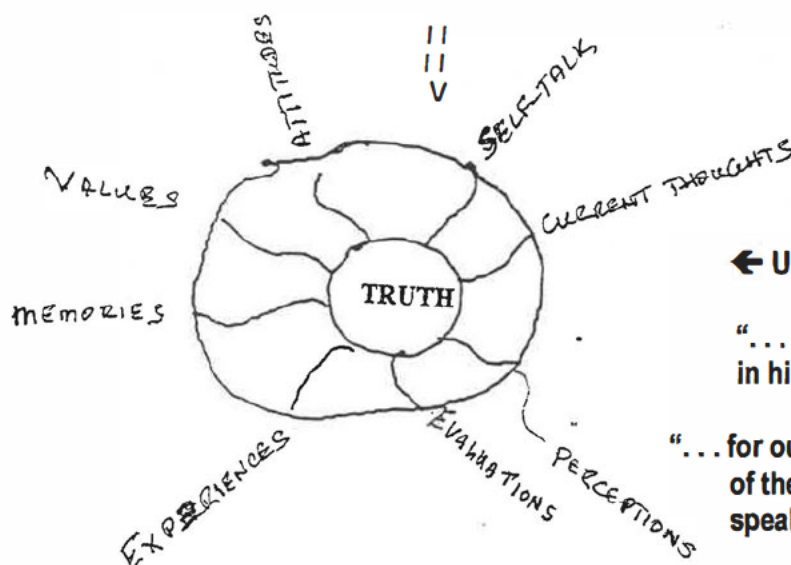
THE *INNER SEARCH*

—

Daily Self-Control

LESSON #10 (cont'd): PRACTICAL INSTRUMENT FOR DAILY SELF-CONTROL**The "A B C D's of our EMOTION**

A	B	C	D
-Activating Event	Belief System	Consequential Feelings	Decisive Behavior
- Outer World	-Reservoir of Values -Opinions - Will - Attitudes - Interpretation -SELF TALK - Memory - Current Thoughts	- appears to be spontaneous with event	Decisive Behavior



← Umbrella over entire life:

"... for as a man thinketh
in his heart, so is he ..."
Prov. 23:7

"... for out of the abundance
of the heart the mouth
speaketh (Luke 6:45).

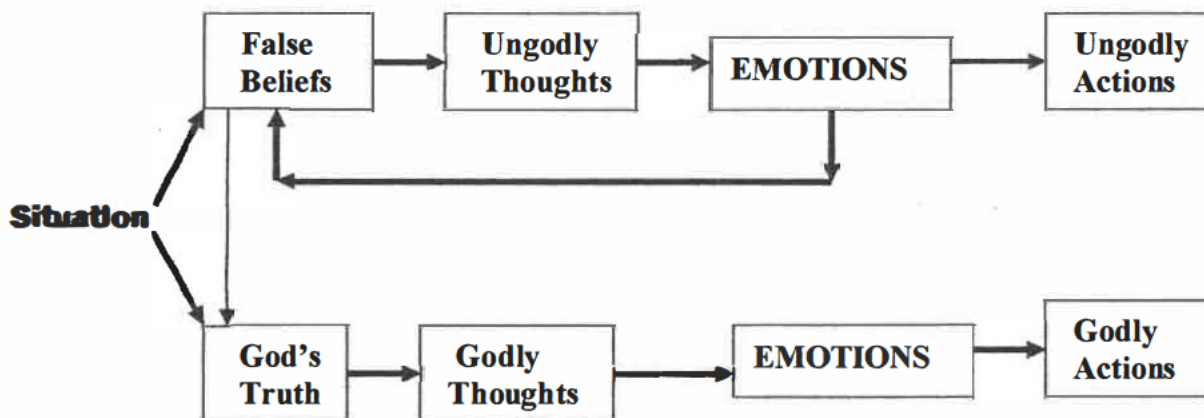
Beck, A. T. *Cognitive Therapy and the Emotional Disorders*. New York, NY
International Universities Press, 1976.

Customized by Writer.

LESSON #10 (cont'd): PRACTICAL INSTRUMENT FOR DAILY SELF-CONTROL**THE INNER SEARCH****1. Scriptural Call:**

**“Search me, O God and know my heart:
Try me and know my thoughts
and see if there be any wicked way in me,
and lead me in the way everlasting.”**

Ps. 139: 23-24

2. The INNER SEARCH PATHS:**3. The 5-Step *INNER SEARCH*:**

- A. Identify the unhealthy emotion (feeling)**
- B. Identify the associated False Belief**
- C. Reject the False Belief—REPENT!**
- D. Substitute God's Truth (Phil. 4: 8-9)**
- E. Act on God's Truth (James 2:16, Heb. 11)**

LESSON #11: CONFLICT: THE INCOMPARABLE ANTI-DOSE—INNER PEACE

“NEW BIRTH IN CHRIST”— Implication to Self-Control

“WALKING IN THE SPIRIT”— Implication to Self-Control

“TRANSFORMING THE SOUL”—Implication to Self-Control

“WHEEL OF EXPERIENCE—CHARTING OF DESTINY

- SELF-CONTROL COMMITMENT!

WHO AM I in CHRIST ?

LESSON 11: CONFLICT—THE INCOMPARABLE ANTIDOTE—INNER PEACE

"...WE MUST BE BORN AGAIN..."

John 3: 7

GOD'S MESSAGE OF BEING BORN AGAIN

- "All have sinned and come short of the glory of God." (Romans 3:23)
- "The wages of sin is death." (Romans 6:23)
- "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." (Romans 5:8)
- "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16)
- "If you will confess with your mouth Jesus as your Lord, and if you will believe in your heart that God raised Him from the dead, you will be saved." (Romans 10:9)

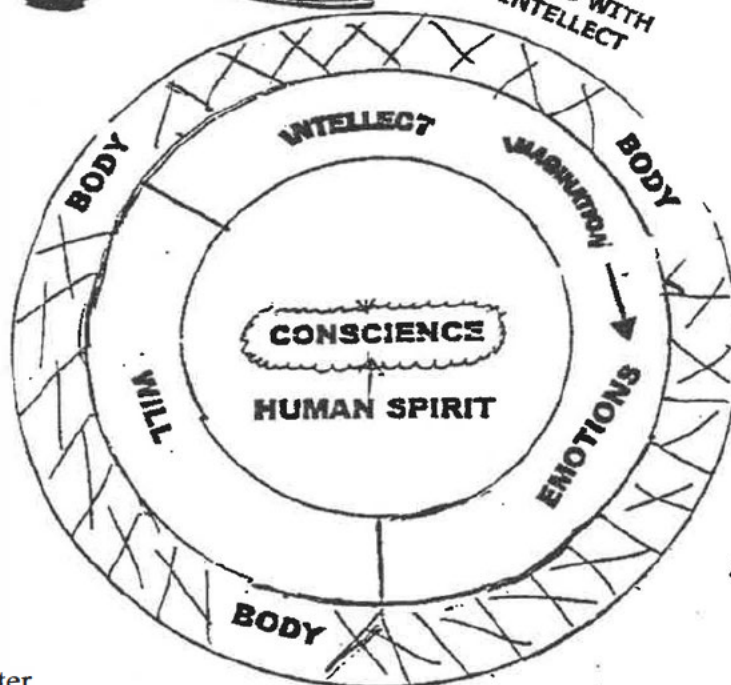
"Dear God,

I am a sinner; I urgently and desperately need your help. I can't stop sinning without you. Thank you for loving me and sending your Son to die for my sin. Right now, I sincerely repent of all my sins and ask for your forgiveness. Right now, I do want Jesus as my Lord and Savior. And I ask right now, Jesus, that you come into my heart, cleanse me of all my sin, and make me yours from this moment on. Thank you for hearing prayer and granting me your grace through Jesus Christ. Amen.

UNDERSTAND WITH
YOUR INTELLECT

CHOOSE WITH
YOUR WILL

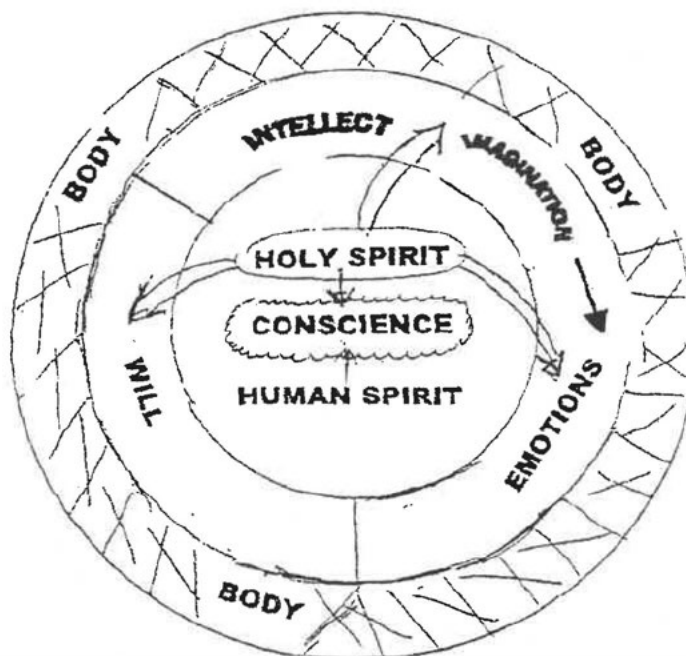
REPENT
YOUR EMOT.



Designed by Writer

LESSON 11: CONFLICT—THE INCOMPARABLE ANTIDOTE—INNER PEACE

WALKING IN THE SPIRIT



- **WALK IN GOD'S SPIRIT — HOLY SPIRIT INFUSION INTO THE SOUL**
 - "... Walk in the SPIRIT and ye shall not fulfill the lust of the flesh..." Ga. 5: 16

BE AWARE	--	Your body is the Temple of the Holy Spirit ; "...Ye are not your own..."	<u>John 14: 17; 1 Cor. 6: 19</u>
BE FILLED	--	The Holy Spirit wants ALL OF YOU !!	<u>Eph 5: 18-19; Rom 12: 2</u>
	--	QUENCH NOT; GRIEVE NOT !!	<u>1 Thess. 5: 19; Eph 4: 30</u>
BE VIGILANT	--	"...Your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour..."	<u>1 Pet. 5: 9</u>
	--	Put on the whole armour : " And take the Helmet of Salvation, and the Sword of the Spirit, which the Word of God..."	<u>Eph: 6: 17</u>

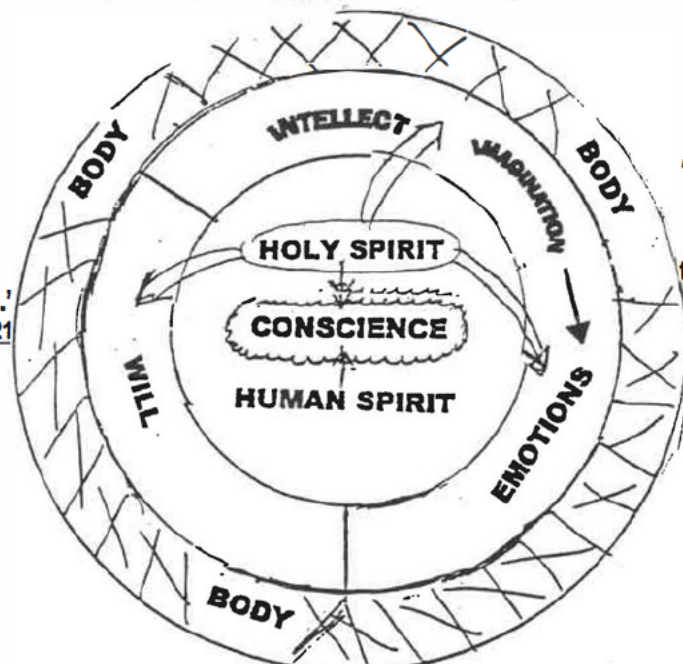
TESTING THE SPIRIT

- "...Believe not every spirit..." 1 John 4: 1-3; John 16:13-15
- "... Casting down...obedience of Christ..." 2 Cor 10: 5

Designed by Writer

HUMAN RELATIONSHIP: DESPAIR => DELIVERANCE
ISOLATION → COMMUNITY
TRANSFORMING THE SOUL

"...Receive with meekness the engrafted word, which is able to save your souls."
James 1:21



"...The Spirit itself beareth witness with our spirit that we are the children of God."
Rom: 8: 16

• **MEMORIZE**

- "... Thy Word have I hid in mine heart, that I might not sin against thee." Ps. 119: 11
- James 1 – Prepare for Temptations; - Romans 5-8 – Conquer the Lusts of the flesh
- Matt. 5,6,7 – Find Happiness - Galatians 5,6 – Living in the "flesh" vs "Spirit"
- Heb. 12 – Appreciate God's Chastening - 1 Cor. 13 – Genuine LOVE – the "super glue"
- John 15 – SOURCE of Success - Colossians 3 -- How to refocus Affections

• **MEDITATE**

- "This book of the Law shall not depart out of your mouth, but you shall meditate therein day and night; for then shall you make your way prosperous and then shall you have good success." Joshua 1: 8
- But his delight is in the Law of the Lord and in His Law does he meditate day and night...Whatsoever he doeth shall prosper." Ps. 1: 3

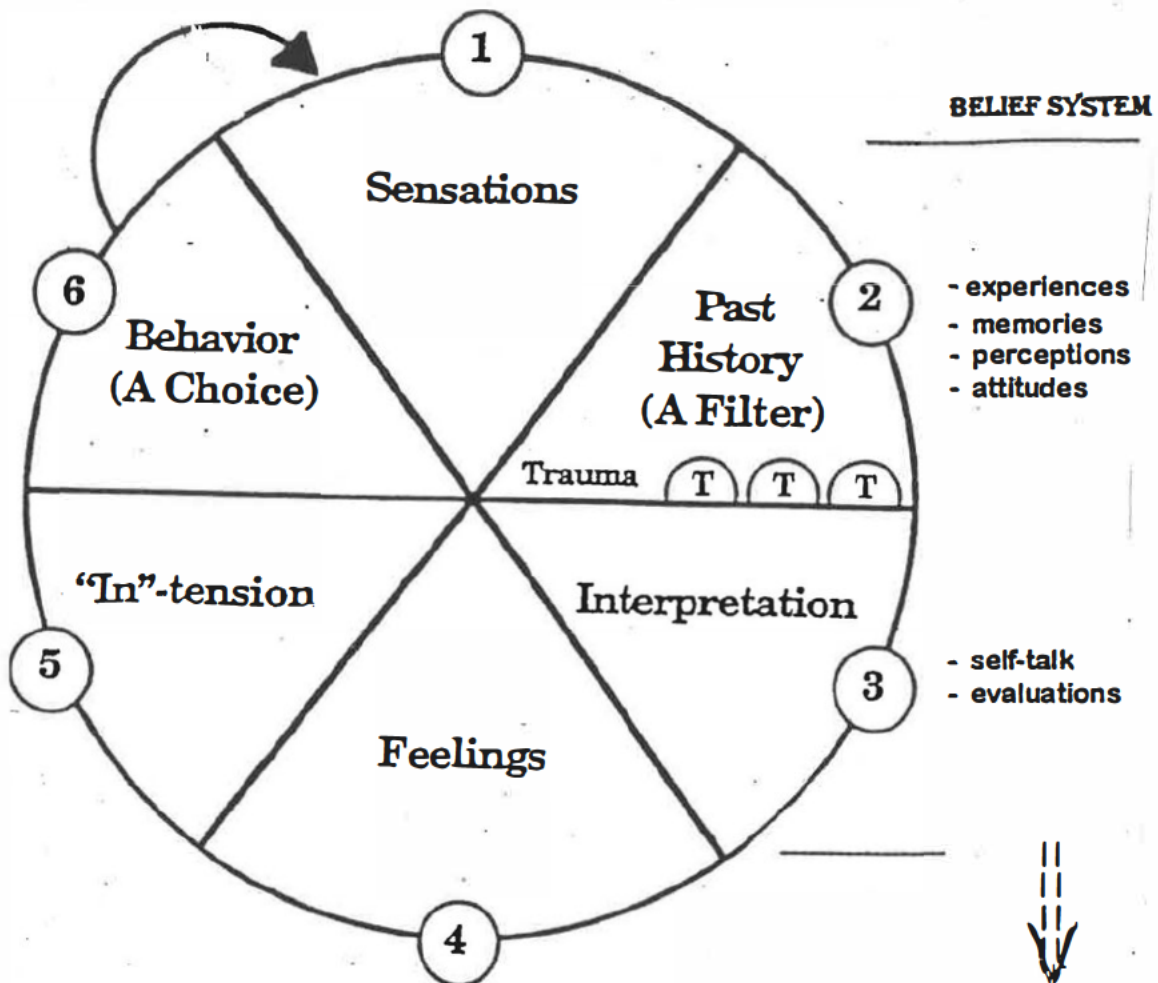
• **WILLfully SEEK**

- "...Your heart shall live that seek God..." Ps. 69: 32
- "Blessed are they which hunger and thirst after righteousness..." Matt. 5: 6

• **REFOCUS YOUR AFFECTIONS (Emotion) -- Colossian 3**

Designed by Writer.

WHEEL OF EXPERIENCE ==> CHARTING OF DESTINY



James 1:14-15:

SOWING & REAPING ← "THOUGHT"

THOUGHT → ACTION

ACTION → HABIT

HABIT → CHARACTER

CHARACTER → DESTINY

"Not as though I had already attained, either were already perfect, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus...but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Phil. 3: 12-14

Designed by Writer.

APPENDIX H

ASEBA YOUTH SELF REPORT FOR AGES 11-18



Please print

YOUTH SELF-REPORT FOR AGES 11-18

For office use only
ID #

YOUR FULL NAME First Middle Last <u>[Redacted]</u>			PARENTS' USUAL TYPE OF WORK, even if not working now. (Please be specific— for example, auto mechanic, high school teacher, homemaker, laborer, lathe operator, shoe salesman, army sergeant.)	
YOUR GENDER <input checked="" type="checkbox"/> Boy <input type="checkbox"/> Girl	YOUR AGE <u>14</u>	YOUR ETHNIC GROUP OR RACE <u>Black</u>	FATHER'S TYPE OF WORK <u>pastor</u>	
TODAY'S DATE Mo. <u>May</u> Day <u>6</u> Year <u>2004</u>		YOUR BIRTHDATE Mo. <u>Sept</u> Day <u>29</u> Year <u>90</u>		
GRADE IN SCHOOL <u>7</u>	IF YOU ARE WORKING, PLEASE STATE YOUR TYPE OF WORK:			
NOT ATTENDING SCHOOL <input type="checkbox"/>				
MOTHER'S TYPE OF WORK <u>Accountant</u>				

Please fill out this form to reflect your views, even if other people might not agree. Feel free to print additional comments beside each item and in the spaces provided on pages 2 and 4. Be sure to answer all items.

I. Please list the sports you most like to take part in. For example: swimming, baseball, skating, skate boarding, bike riding, fishing, etc.

- None ☐
- a. Basketball
- b. Football
- c. Hockey

Compared to others of your age, about how much time do you spend in each?

Less Than Average	Average	More Than Average	Below Average	Average	Above Average
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

II. Please list your favorite hobbies, activities, and games, other than sports. For example: cards, books, piano, crafts, cars, computers, etc. (Do not include listening to radio or TV.)

- None ☐
- a. Computer
- b. Math
- c. Drum

Compared to others of your age, about how much time do you spend in each?

Less Than Average	Average	More Than Average	Below Average	Average	Above Average
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

III. Please list any organizations, clubs, teams, or groups you belong to.

- None ☒
- a. _____
- b. _____
- c. _____

Compared to others of your age, how active are you in each?

Less Active	Average	More Active
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

IV. Please list any jobs or chores you have. For example: paper route, babysitting, making bed, working in store, etc. (Include both paid and unpaid jobs and chores.)

- None ☐
- a. take out trash
- b. clean bath rooms
- c. Room clean

Compared to others of your age, how well do you carry them out?

Below Average	Average	Above Average
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

Be sure you answered all items. Then see other side.



Please print

YOUTH SELF-REPORT FOR AGES 11-18

For office use only
ID #

YOUR FULL NAME First: [redacted] Middle: [redacted] Last: [redacted]			PARENTS' USUAL TYPE OF WORK, even if not working now. (Please be specific — for example, auto mechanic, high school teacher, homemaker, laborer, in the operator, shoe salesman, army sergeant.)	
YOUR GENDER <input checked="" type="checkbox"/> Boy <input type="checkbox"/> Girl	YOUR AGE 14	YOUR ETHNIC GROUP OR RACE Black	FATHER'S TYPE OF WORK pastor	
TODAY'S DATE Mo. May Day 6 Year 2004		YOUR BIRTHDATE Mo. Sept Day 29 Year 90		MOTHER'S TYPE OF WORK Accountant
GRADE IN SCHOOL 7	IF YOU ARE WORKING, PLEASE STATE YOUR TYPE OF WORK:		Please fill out this form to reflect your views, even if other people might not agree. Feel free to print additional comments beside each item and in the spaces provided on pages 2 and 4. Be sure to answer all items.	
NOT ATTENDING SCHOOL <input type="checkbox"/>				

I. Please list the sports you most like to take part in. For example: swimming, baseball, skating, skate boarding, bike riding, fishing, etc.

- None ☐
- a. Basketball
- b. Football
- c. Hockey

Compared to others of your age, about how much time do you spend in each?

Less Than Average	Average	More Than Average	Below Average	Average	Above Average
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

II. Please list your favorite hobbies, activities, and games, other than sports. For example: cards, books, piano, crafts, cars, computers, etc. (Do not include listening to radio or TV.)

- None ☐
- a. Computer
- b. Math
- c. Drum

Compared to others of your age, about how much time do you spend in each?

Less Than Average	Average	More Than Average	Below Average	Average	Above Average
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

III. Please list any organizations, clubs, teams, or groups you belong to.

- None ☒
- a. _____
- b. _____
- c. _____

Compared to others of your age, how active are you in each?

Less Active	Average	More Active
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

IV. Please list any jobs or chores you have. For example: paper route, babysitting, making bed, working in store, etc. (Include both paid and unpaid jobs and chores.)

- None ☐
- a. takeout trash
- b. Clean Bath Rooms
- c. Room Clean

Compared to others of your age, how well do you carry them out?

Below Average	Average	Above Average
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

Be sure you answered all items. Then see other side.

0 = Not True			1 = Somewhat or Sometimes True			2 = Very True or Often True		
0	1	2	57.	I physically attack people	0	1	2	84. I do things other people think are strange (describe): _____
0	1	2	58.	I pick my skin or other parts of my body (describe): _____	0	1	2	85. I have thoughts that other people would think are strange (describe): _____
0	1	2	59.	I can be pretty friendly	0	1	2	86. I am stubborn
0	1	2	60.	I like to try new things	0	1	2	87. My moods or feelings change suddenly
0	1	2	61.	My school work is poor	0	1	2	88. I enjoy being with people
0	1	2	62.	I am poorly coordinated or clumsy	0	1	2	89. I am suspicious
0	1	2	63.	I would rather be with older kids than kids my own age	0	1	2	90. I swear or use dirty language
0	1	2	64.	I would rather be with younger kids than kids my own age	0	1	2	91. I think about killing myself
0	1	2	65.	I refuse to talk	0	1	2	92. I like to make others laugh
0	1	2	66.	I repeat certain acts over and over (describe): _____	0	1	2	93. I talk too much
0	1	2	67.	I run away from home	0	1	2	94. I tease others a lot
0	1	2	68.	I scream a lot	0	1	2	95. I have a hot temper
0	1	2	69.	I am secretive or keep things to myself	0	1	2	96. I think about sex too much
0	1	2	70.	I see things that other people think aren't there (describe): _____	0	1	2	97. I threaten to hurt people
0	1	2	71.	I am self-conscious or easily embarrassed	0	1	2	98. I like to help others
0	1	2	72.	I set fires	0	1	2	99. I smoke, chew, or sniff tobacco
0	1	2	73.	I can work well with my hands	0	1	2	100. I have trouble sleeping (describe): _____
0	1	2	74.	I show off or clown	0	1	2	101. I cut classes or skip school
0	1	2	75.	I am too shy or timid	0	1	2	102. I don't have much energy
0	1	2	76.	I sleep less than most kids	0	1	2	103. I am unhappy, sad, or depressed
0	1	2	77.	I sleep more than most kids during day and/or night (describe): _____	0	1	2	104. I am louder than other kids
0	1	2	78.	I am inattentive or easily distracted	0	1	2	105. I use drugs for nonmedical purposes (don't include alcohol or tobacco) (describe): _____
0	1	2	79.	I have a speech problem (describe): _____	0	1	2	106. I like to be fair to others
0	1	2	80.	I stand up for my rights	0	1	2	107. I enjoy a good joke
0	1	2	81.	I steal at home	0	1	2	108. I like to take life easy
0	1	2	82.	I steal from places other than home	0	1	2	109. I try to help other people when I can
0	1	2	83.	I store up too many things I don't need (describe): _____	0	1	2	110. I wish I were of the opposite sex
					0	1	2	111. I keep from getting involved with others
					0	1	2	112. I worry a lot

Please write down anything else that describes your feelings, behavior, or interests:

Please print. Be sure to answer all items.

V. 1. About how many close friends do you have? (Do not include brothers & sisters)

☐ None ☐ 1 ☒ 2 or 3 ☐ 4 or more

2. About how many times a week do you do things with your friends outside of regular school hours? (Do not include brothers & sisters)

☒ Less than 1 ☐ 1 or 2 ☐ 3 or more

VI. Compared to others of your age, how well do you:

	Worse	Average	Better	
a. Get along with your brothers & sisters?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> I have no brothers or sisters
b. Get along with other kids?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	
c. Behave with your parents?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	
d. Do things by yourself?	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	

VII.1. Performance in academic subjects.

☐ I do not attend school because

Check a box for each subject that you take:

	Below Average	Average	Above Average
a. Reading, English, or Language Arts	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
b. History or Social Studies	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
c. Arithmetic or Math	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
d. Science	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
e. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g. _____	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Other academic subjects—for example: computer courses, foreign language, business. Do not include gym, shop, driver's ed., or other nonacademic subjects.

Do you have any illness, disability, or handicap?

☒ No ☐ Yes—please describe:

Please describe any concerns or problems you have about school:

My concerns is taking away music from some school.

Please describe any other concerns you have:

My concerns is they are taking Art from some school.

Please describe the best things about yourself:

I can make you happy and laugh at the time

Please print. Be sure to answer all items.

Below is a list of items that describe kids. For each item that describes you *now or within the past 6 months*, please circle the 2 if the item is *very true or often true* of you. Circle the 1 if the item is *somewhat or sometimes true* of you. If the item is *not true* of you, circle the 0.

0 = Not True

1 = Somewhat or Sometimes True

2 = Very True or Often True

0 1 2 1. I act too young for my age

0 1 2 2. I drink alcohol without my parents' approval (describe): _____

0 1 2 3. I argue a lot

0 1 2 4. I fail to finish things I start

0 1 2 5. There is very little that I enjoy

0 1 2 6. I like animals

0 1 2 7. I brag

0 1 2 8. I have trouble concentrating or paying attention

0 1 2 9. I can't get my mind off certain thoughts (describe): _____

0 1 2 10. I have trouble sitting still

0 1 2 11. I'm too dependent on adults

0 1 2 12. I feel lonely

0 1 2 13. I feel confused or in a fog

0 1 2 14. I cry a lot

0 1 2 15. I am pretty honest

0 1 2 16. I am mean to others

0 1 2 17. I daydream a lot

0 1 2 18. I deliberately try to hurt or kill myself

0 1 2 19. I try to get a lot of attention

0 1 2 20. I destroy my own things

0 1 2 21. I destroy things belonging to others

0 1 2 22. I disobey my parents

0 1 2 23. I disobey at school

0 1 2 24. I don't eat as well as I should

0 1 2 25. I don't get along with other kids

0 1 2 26. I don't feel guilty after doing something I shouldn't

0 1 2 27. I am jealous of others

0 1 2 28. I break rules at home, school, or elsewhere

0 1 2 29. I am afraid of certain animals, situations, or places, other than school (describe): _____

0 1 2 30. I am afraid of going to school

0 1 2 31. I am afraid I might think or do something bad

0 1 2 32. I feel that I have to be perfect

0 1 2 33. I feel that no one loves me

0 1 2 34. I feel that others are out to get me

0 1 2 35. I feel worthless or inferior

0 1 2 36. I accidentally get hurt a lot

0 1 2 37. I get in many fights

0 1 2 38. I get teased a lot

0 1 2 39. I hang around with kids who get in trouble

0 1 2 40. I hear sounds or voices that other people think aren't there (describe): _____

0 1 2 41. I act without stopping to think

0 1 2 42. I would rather be alone than with others

0 1 2 43. I lie or cheat

0 1 2 44. I bite my fingernails

0 1 2 45. I am nervous or tense

0 1 2 46. Parts of my body twitch or make nervous movements (describe): _____

0 1 2 47. I have nightmares

0 1 2 48. I am not liked by other kids

0 1 2 49. I can do certain things better than most kids

0 1 2 50. I am too fearful or anxious

0 1 2 51. I feel dizzy or lightheaded

0 1 2 52. I feel too guilty

0 1 2 53. I eat too much

0 1 2 54. I feel overtired without good reason

0 1 2 55. I am overweight

0 1 2 56. Physical problems without known medical cause: _____

0 1 2 a. Aches or pains (not stomach or headaches)

0 1 2 b. Headaches

0 1 2 c. Nausea, feel sick

0 1 2 d. Problems with eyes (not if corrected by glasses) (describe): _____

0 1 2 e. Rashes or other skin problems

0 1 2 f. Stomachaches

0 1 2 g. Vomiting, throwing up

0 1 2 h. Other (describe): _____

APPENDIX I

SCHEDULE AND GROUND RULES OF SESSIONS

**FAITH-INSPIRED REDEMPTION MENTORING (F.I.R.M.) INTERVENTION
RHODE ISLAND TRAINING SCHOOL
CONFLICT, OFFENSE AND SELF-EFFICACY
Didactics and Processing**

Schedule

DATE	SESSION #	LESSON PLAN
12/27/03	1	Lesson #1 Lesson #2
12/29/03	2	Lesson #3 Lesson #4
01/03/04	3	Lesson #5 Lesson #6A
01/05/04	4	Lesson #6B Lesson #6C
01/10/04	5	Lesson #7A
01/12/04	6	Lesson #7B
01/17/04	7	Lesson #9B
01/19/04	8	Lesson #10 Lesson #11

GROUP SESSION GROUND RULES

ESTABLISH GROUP GUIDELINES:

- 1. Explain the need for clear guidelines for the course work. Talking about conflict can be personal, so no one will be asked to share anything they don't want to share. Also, part of resolving conflict non-violently, without fighting, is treating other people with respect. As a group, we need to be aware of and deliberate about of how we treat each other.**
- 2. Introduce the following guidelines for speaking and listening in class:**
 - A. Talk one at a time.**
 - B. Don't interrupt someone who is speaking.**
 - C. Be respectful of other people's opinions. Don't laugh at our put down other people or their contributions.**
 - D. Respect the privacy of others. Do not gossip about what others say.**
 - E. Try to stay with the topic.**
 - F. In small group work, try to stay on task and share the work.**
 - G. Say "I" when you speak of yourself.**
 - H. When you disagree with someone, state your opinion without attacking the other person.**

Discuss each of these guidelines, one at a time. Clarify the meaning of each guideline, and ask students why it would be useful for class discussions. Once a list of guidelines is established, get the expressed agreement of the class to abide by the guidelines.

APPENDIX J

EXPERIMENTAL GROUP: PRETEST AND POST TEST

YSR/11-18 - Syndrome Scale Scores for Boys

Page 2 of 4

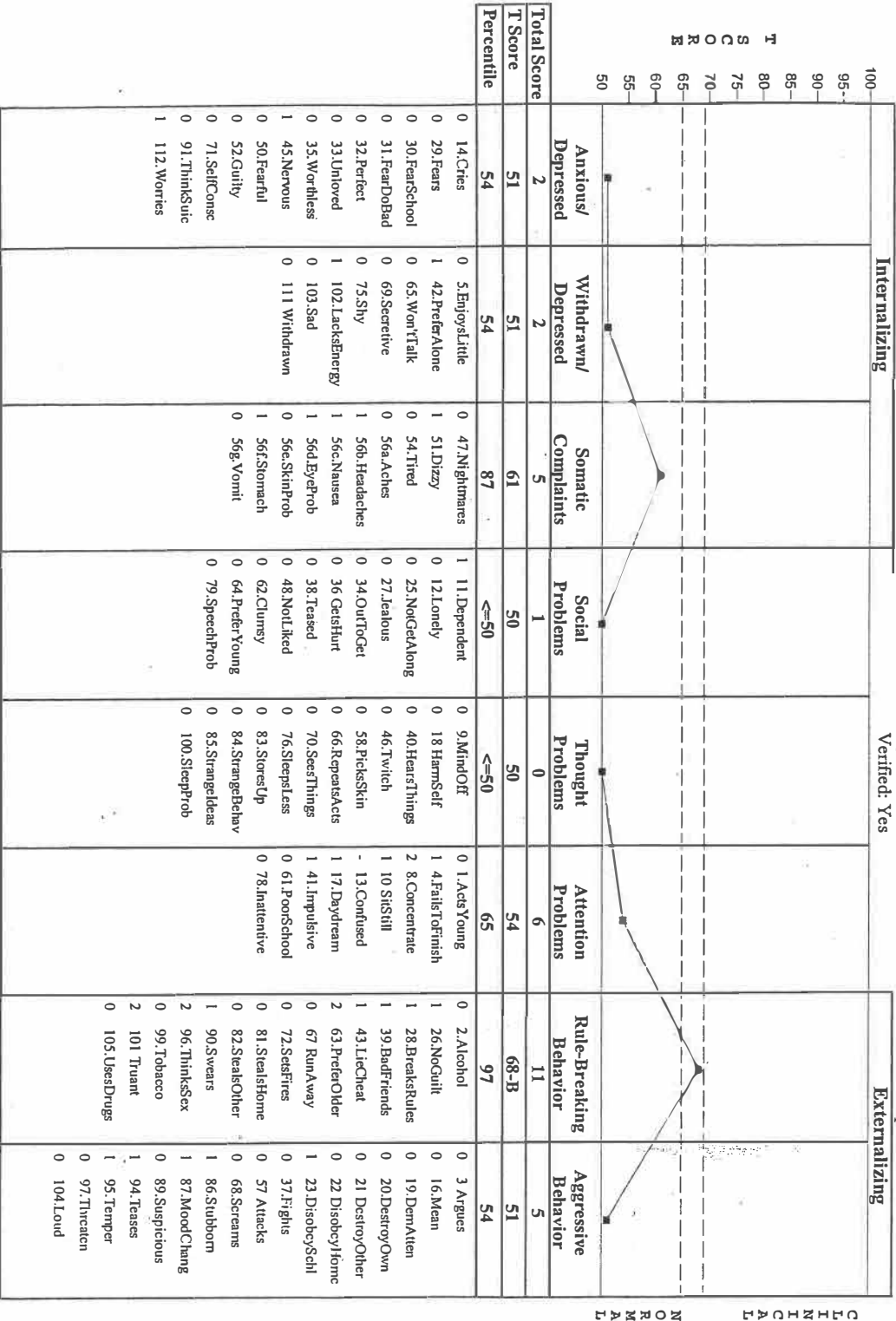
ID: 61C6R16

Gender: Male
Age: 15Date Filled: 12/26/2003
Birth Date: 11/03/1988Clinician: Agency: CFS Rhode Island
Verified: YesInformant: Self
Relationship: Self

Internalizing						Verified: Yes		Externalizing	
	Anxious/ Depressed	Withdrawn/ Depressed	Somatic Complaints	Social Problems	Thought Problems	Attention Problems	Rule-Breaking Behavior	Aggressive Behavior	
Total Score	2	5	0	1	4	5	11	13	
T Score	51	60	50	50	55	52	68-B	66-B	
Percentile	54	84	<=50	<=50	69	58	97	95	
100									
95									
90									
85									
80									
75									
70									
65									
60									
55									
50									
0	14.Cries	1 5.Enjoys Little	0 47.Nightmares	1 11.Dependent	2 9.Mind Off	0 1.Acts Young	0 2.Alcohol	2 3.Argues	
0	29.Fears	1 42.Prefer Alone	0 51.Dizzy	0 12.Lonely	0 18.Harm Self	0 4.Fails To Finish	1 26.No Guilt	0 16.Mean	
0	30.Fear School	0 65.Won't Talk	0 54.Tired	0 23.Not Get Along	0 40.Hears Things	2 8.Concentrate	1 28.Breaks Rules	0 19.Dem. Atten	
0	31.Fear Do Bad	2 69.Secretive	0 56a.Aches	0 27.Jealous	1 46.Twitch	0 10.SMS Still	1 39.Bad Friends	0 20.Destroy Own	
0	32.Perfect	0 75.Shy	0 56b.Headaches	0 34.Out To Get	0 58.Picks Skin	0 13.Confused	1 43.Lie/Cheat	0 21.Destroy Other	
0	33.Unloved	0 102.Lack Energy	0 56c.Nausea	0 36.Get Hurt	1 66.Repeats Acts	0 17.Dream	1 63.Prefer Older	0 22.Disobey/ Home	
0	35.Worthless	0 103.Sad	0 56d.Eye/Prob	0 38.T teased	0 70.Sees Things	1 41.Impulsive	0 67.Run Away	2 23.D. Abuse/Schl	
0	45.Nervous	1 111.Withdrawn	0 56e.Skin Prob	0 48.Not Liked	0 76.Sleep Less	1 61.Poor School	0 72.Set Fires	1 37.Fights	
0	50.Fearful		0 56f.Stomach	0 62.Clumsy	0 83.Stores Up	1 78.Inattentive	0 81.Steals Home	0 57.Attacks	
0	52.Guilty		0 56g.Vomit	0 64.Prefer Young	0 84.Strange Behav		0 82.Steals Other	0 68.Screams	
0	71.Self Consc			0 79.Speech Prob	0 85.Strange Ideas		1 90.Sweats	0 86.Stubborn	
0	91.Think Suicide				0 100.Sleep Prob		2 96.Thinks Sex	1 87.Mood Chang	
2	112.Worries						0 99.Tobacco	2 89.Suspicious	
							2 101.Truant	2 94.Teases	
							1 105.Used Drugs	2 95.Temper	
								1 97.Threaten	
								0 104.Loud	

YSR/11-18 - Syndrome Scale Scores for Boys

Page 2 of 4

ID: 6168R16
Name: 3Gender: Male
Age: 15
Date Filed: 01/19/2004
Birth Date: 11/03/1988Clinician: Agency: CFS Rhode Island
Verified: YesInformant: Self
Relationship: Self

ID: 3J81R318
Name:

Gender: Male
Age: 18

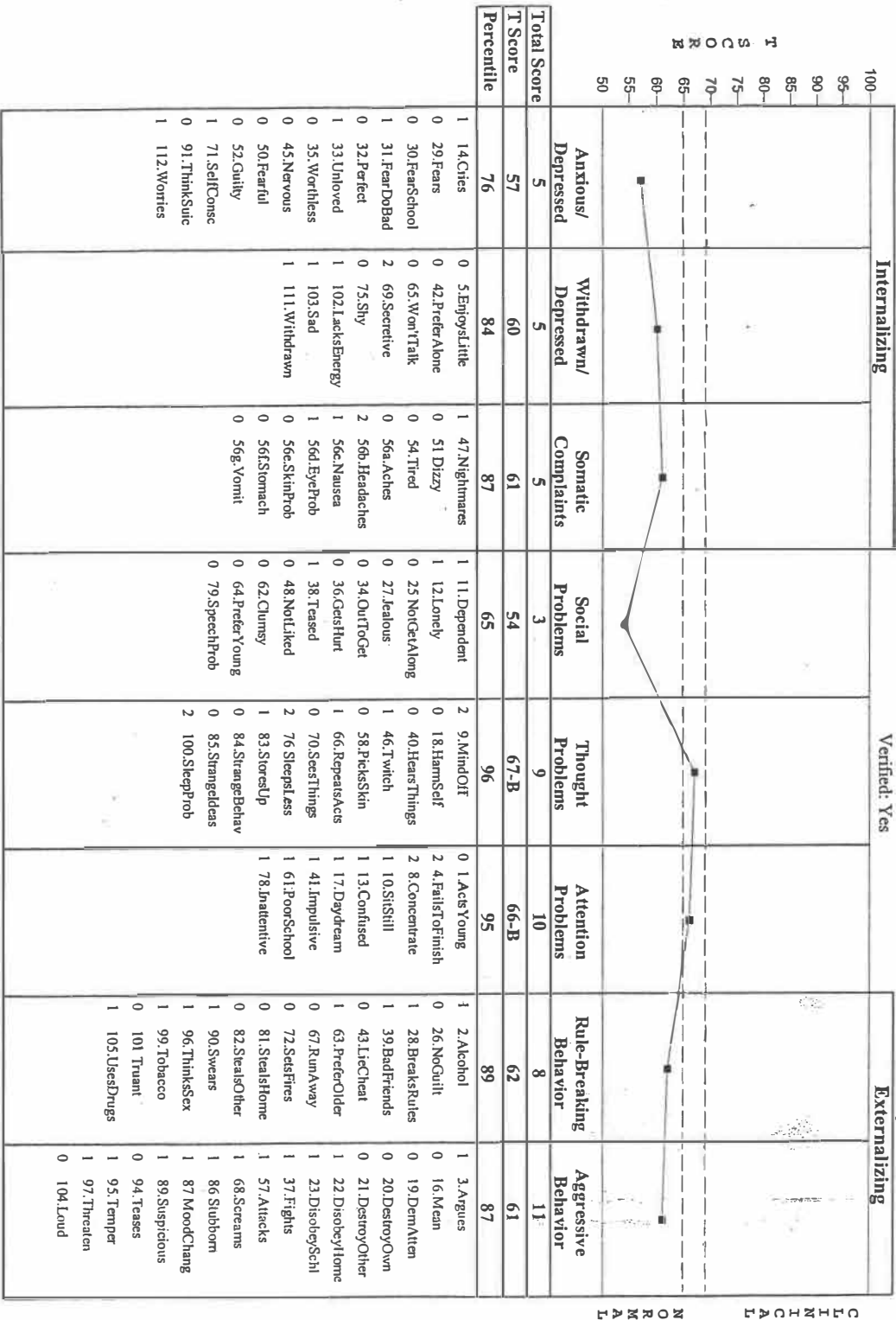
Date Filed: 12/26/2003
Birth Date: 10/04/1985

Clinician: Agency: CFS Rhode Island
Verified: Yes

Informant: Self
Relationship: Self

Page 2 of 4

YSR/1-18 - Syndrome Scale Scores for Boys



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Broken lines = Borderline clinical range

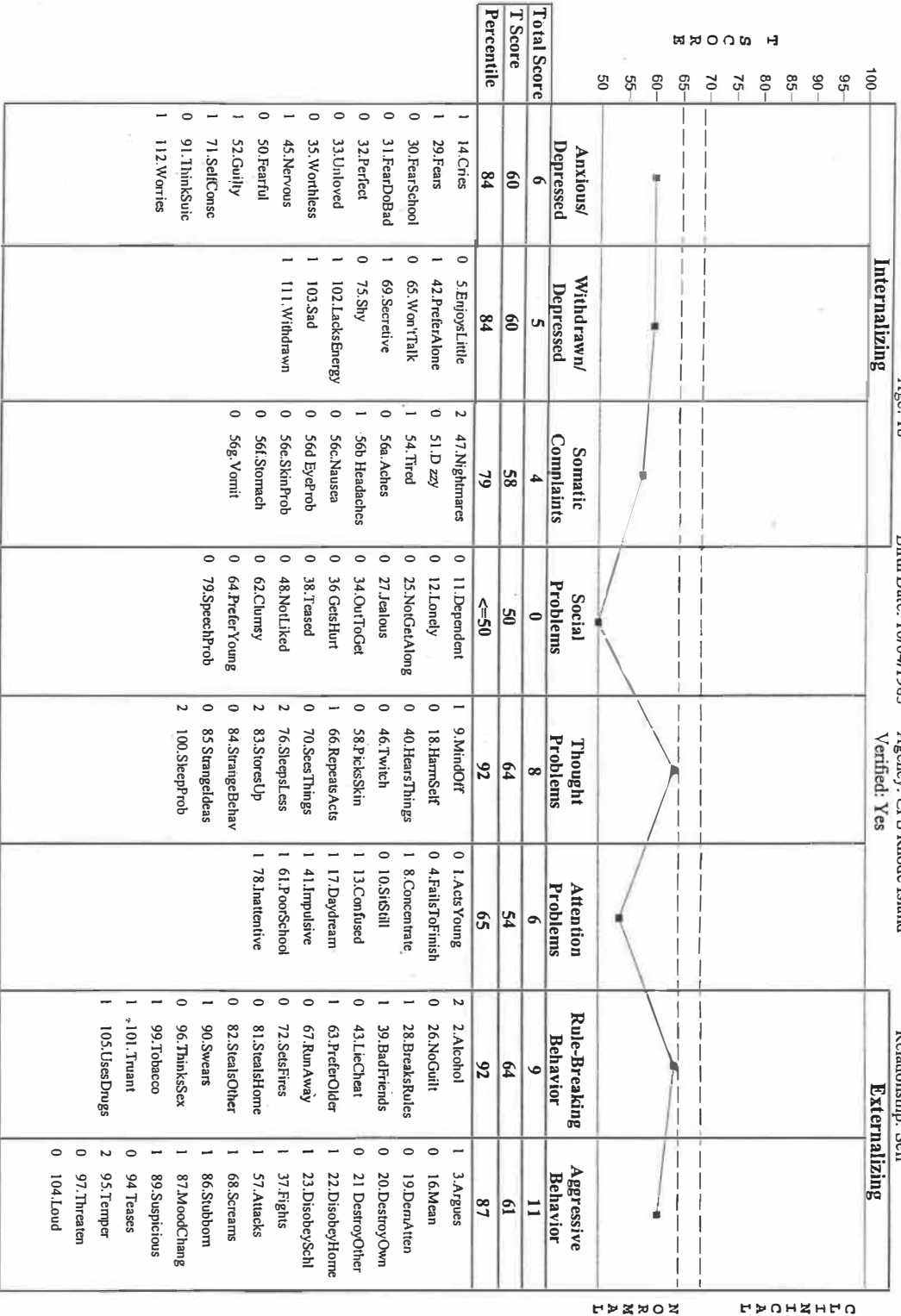
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Name:

Gender: Male
Age: 18
Date Filled: 01/19/2004
Birth Date: 10/04/1985

Clinician: Agency: CFS Rhode Island
Verified: Yes

Informant: Self
Relationship: Self

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Broken lines = Borderline clinical range

YSR/1-18 - Syndrome Scale Scores for Boys

ID: K4616
Name:Gender: Male
Age: 16Date Filled: 01/19/2004
Birth Date: 07/08/1987Clinician:
Agency: CES Rhode Island
Verified: YesInformant: Self
Relationship: Self

Internalizing						Verified: Yes		Externalizing			
	Anxious/ Depressed	Withdrawn/ Depressed	Somatic Complaints	Social Problems	Thought Problems	Attention Problems	Rule-Breaking Behavior	Aggressive Behavior			
Total Score	4	2	5	5	6	6	16	18			
T Score	54	51	61	59	60	54	75-C	73-C			
Percentile	65	54	87	81	84	65	>97	>97			
0	14.Cries	0	5.EnjoysLittle	1	47.Nightmares	1	11.AcidsYoung	0	2.Alcohol	1	3.Argues
0	29.Fears	0	42.PreferAlone	0	51.Dizzy	0	18.HarmSelf	0	26.NoGuilt	1	16.Mean
0	30.FearSchool	0	65.WonTalk	1	54.Tired	0	40.HearsThings	2	28.BreaksRules	0	19.DemAllen
0	31.FearDoBad	1	69.Secretive	0	56a.Aches	0	27.Jealous	1	10.ShStill	2	39.BadFriends
0	32.Perfect	0	75.Shy	0	56b.Headaches	0	34.OutToGet	0	58.PicksSkin	0	13.Confused
0	33.Unloved	1	102.LacksEnergy	0	56c.Nausea	0	36.GetHurt	1	66.RepeatsActs	1	17.Daydream
1	35.Worthless	0	103.Sad	1	56d.EyeProb	0	38.Teased	0	70.SecsThings	1	41.Impulsive
1	45.Nervous	0	111.Withdrawn	1	56e.SkinProb	0	48.NoLiked	0	76.SleepsLess	0	61.PoorSchool
0	50.Fearful	1	56f.Stomach	1	62.Clumsy	2	83.StoresUp	1	78.Inattentive	0	81.StealsHome
0	52.Guilty	0	56g.Vomit	0	64.PreferYoung	0	84.StrangeBehav	2	82.StealsOther	0	88.Screams
1	71.SelfConsc	1	79.SpeechProb	1	85.StrangeIdeas	1	90.Sweats	1	96.ThinksSex	1	86.Stubborn
0	91.ThinkSuic	1	100.SleepProb	1	100.SleepProb	1	99.Tobacco	2	89.Suspicious	2	87.MoodChang
1	112.Worries						2	101.Truant	1	94.Teases	
							1	105.UsesDrugs	1	95.Temper	
								1	97.T. Irreleant	1	104.Loud

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Broken lines = Borderline clinical range

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ID: **KAL6116**
Name:

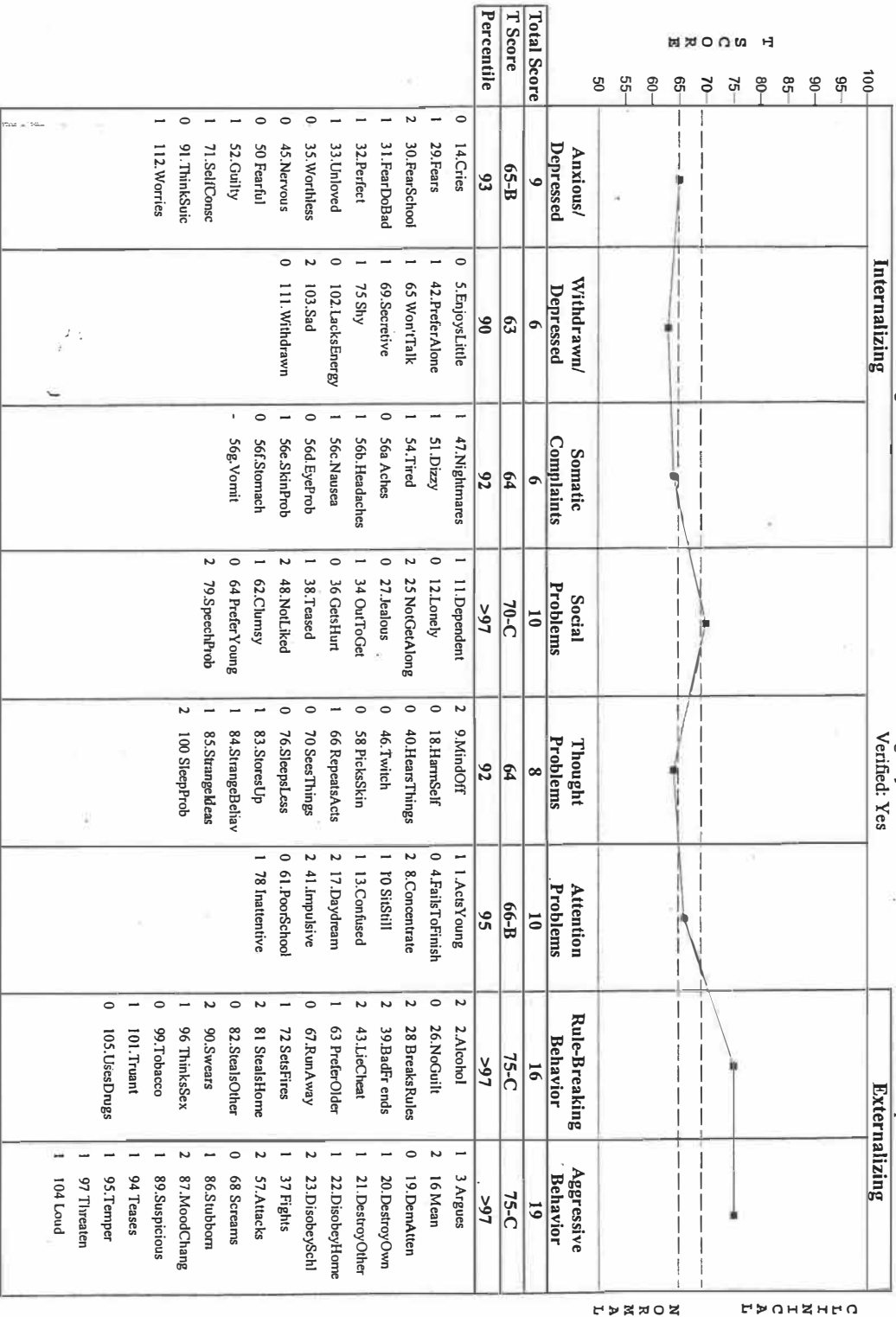
Gender: Male
Age: 16

Date Filled: 12/26/2003
Birth Date: 07/08/1987

Clinician:
Agency: CFS Rhode Island
Verified: Yes

Informant: Self
Relationship: Self

YSR/11-18 - Syndrome Scale Scores for Boys

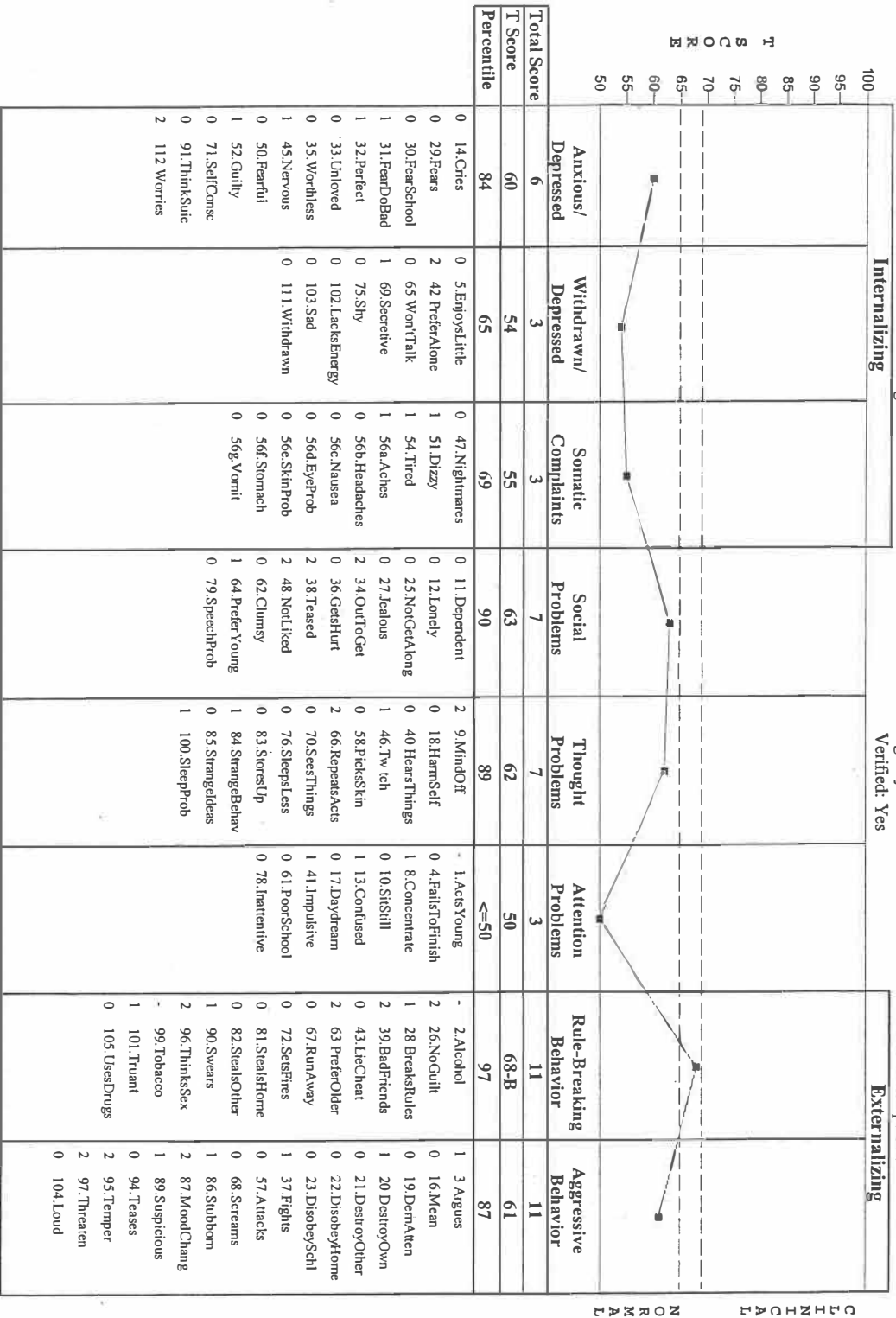


APPENDIX K

CONTROL GROUP: PRETEST AND POST TEST

YSR/11-18 - Syndrome Scale Scores for Boys

Page 2 of 4

ID: 3C16S61
Name:Gender: Male
Age: 17Date Filled: 12/26/2003
Birth Date: 03/25/1986Clinician
Agency: CFS Rhode Island
Verified: YesInformant: Self
Relationship: Self

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Broken lines = Borderline clinical range

YSR/1-18 - Syndrome Scale Scores for Boys

Page 2 of 4

ID: 3C16S61
Name:Gender: Male
Age: 16Date Filled: 01/26/2003
Birth Date: 03/25/1986Clinician:
Agency: CFS Rhode Island
Verified: YesInformant: Self
Relationship: Self

		Internalizing				Verified: Yes		Externalizing		
		Anxious/ Depressed	Withdrawn/ Depressed	Somatic Complaints	Social Problems	Thought Problems	Attention Problems	Rule-Breaking Behavior	Aggressive Behavior	
T Score		60	54	55	63	62	50	68-B	61	
Percentile		84	65	69	90	89	<=50	97	87	
Total Score		6	3	3	7	7	3	11	11	
T Score		60	54	55	63	62	50	68-B	61	
Percentile		84	65	69	90	89	<=50	97	87	
0		14 Cries	0 5 Enjoys/Idle	0 47 Nightmares	0 11 Dependent	2 9 MindOff	- 1 Aces Young	- 2 Alcohol	1 3 Argues	
0		29 Fears	2 42 PreferAlone	1 51 Dizzy	0 12 Lonely	0 18 HarmSelf	0 4 FallsToFinish	2 26 NoGuilt	0 16 Mean	
0		30 FearsSchool	0 65 Won'tTalk	1 54 Tired	0 25 NotGetAlong	0 40 HearsThings	1 8 Concentrate	1 28 BreaksRules	0 19 DistrAtten	
1		31 FearOfBad	1 69 Secretive	1 56a Achs	0 27 Jealous	1 46 Twitch	0 10 StStill	2 39 BadFriends	1 20 DestroyOwn	
1		32 Perfect	0 75 Shy	0 56b Headaches	2 34 OutToGet	0 58 PicksSkin	1 13 Confused	0 43 LieCheat	0 21 DestroyOther	
0		33 Unloved	0 102 LacksEnergy	0 56c Nausea	0 36 GetShut	2 66 RepeatActs	0 17 Daydream	2 63 PreferOlder	0 22 DisobeyHome	
0		35 Worthless	0 103 Sad	0 56d Eye/Prob	2 38 Teased	0 70 See Things	1 41 Impulsive	0 67 RunAway	0 23 DisobeySchl	
1		45 Nervous	0 111 Withdrawn	0 56e SkinProb	2 48 NotLiked	0 76 SleepsLess	0 61 PoorSchool	0 72 SetsFires	1 37 Fights	
0		50 Fearful	0 111 Withdrawn	0 56f Stomach	0 62 Clumsy	0 83 StomachUp	0 78 Inattentive	0 81 StealsHome	0 57 Attacks	
1		52 Guilty	0 56g Vomit	0 56g Vomit	1 64 PreferYoung	1 84 StrangeBehav	0 85 StrangeIdeas	0 82 StealsOther	0 68 Screams	
0		71 SelfConc	0 56g Vomit	0 56g Vomit	0 79 SpeechProb	1 100 SleepProb	1 100 SleepProb	1 90 Swears	1 86 Stubborn	
0		91 ThinkSinc	0 56g Vomit	0 56g Vomit	0 79 SpeechProb	1 100 SleepProb	1 100 SleepProb	2 96 ThinksSex	2 87 MoodChang	
2		112 Worries	0 56g Vomit	0 56g Vomit	0 79 SpeechProb	1 100 SleepProb	1 100 SleepProb	- 99 Tobacco	1 89 Suspicious	
								1 101 Truant	0 94 Teases	
								0 105 UsesDrugs	2 95 Temper	
									2 97 Threaten	
									0 104 Loud	

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Broken lines = Borderline clinical range

C L I N I C A L
N O R M A L

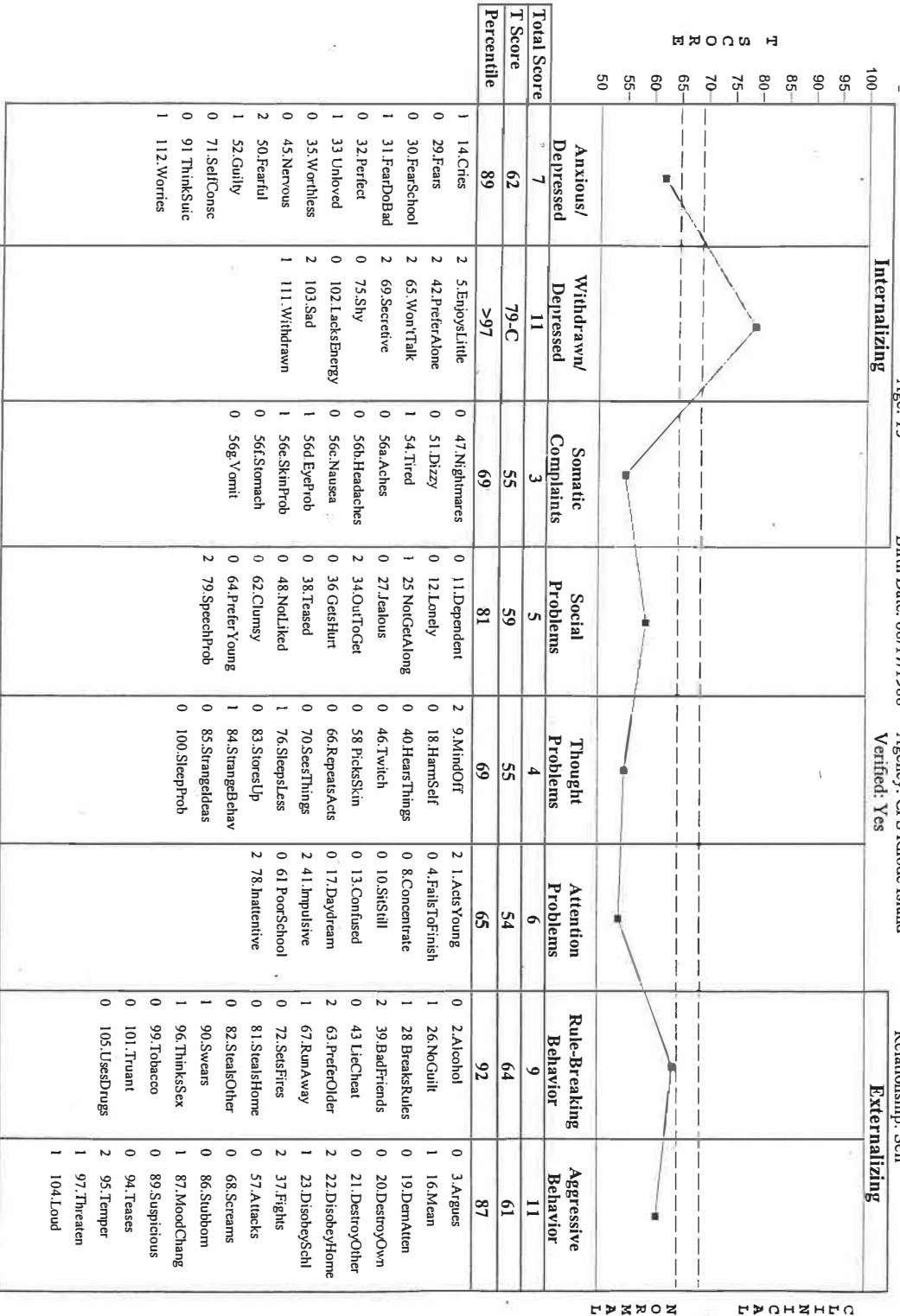
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Name:

Gender: Male
Age: 15
Date Filled: 12/26/2003
Birth Date: 08/17/1988

Clinician: CFS Rhode Island
Verified: Yes

Informant: Self
Relationship: Self

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Broken lines = Borderline clinical range

ID: 15AM51R15

YSR/11-18 - Syndrome Scale Scores for Boys

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Name: J

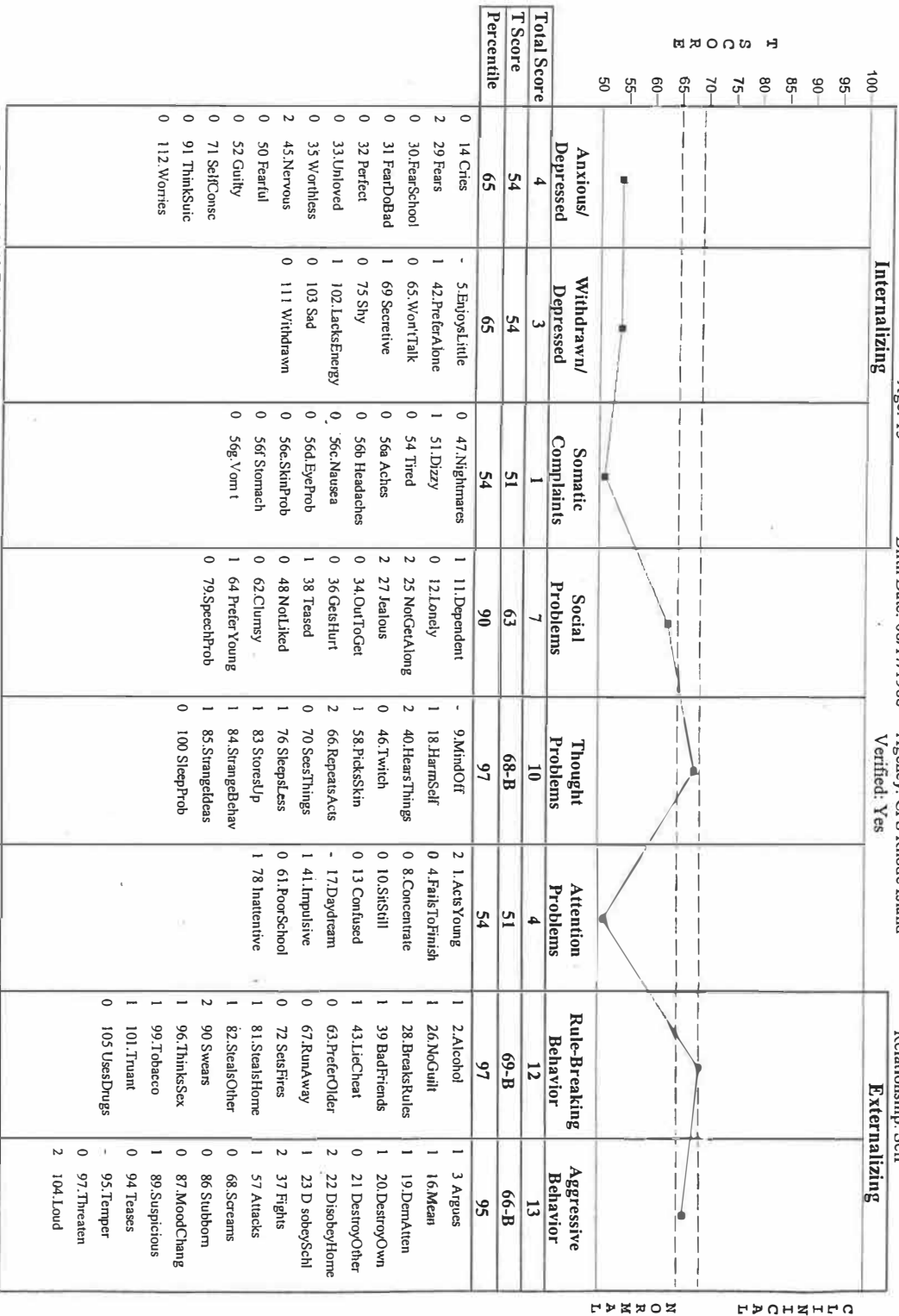
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Clinician:

Age: 15 Birth Date: 08/17/1988

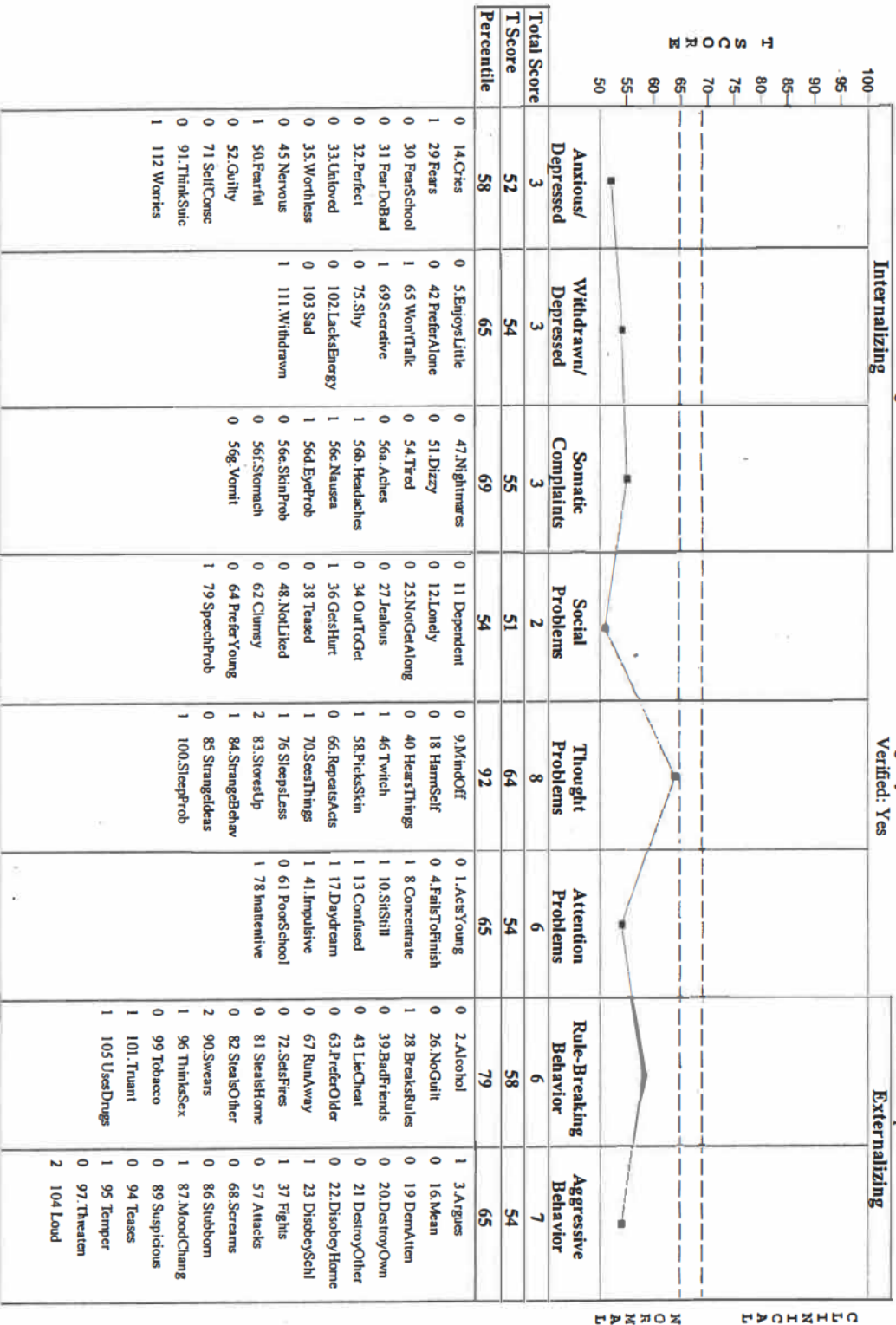
Agency: CFS Rhode Island

Verified: Yes

Informant: Self
Relationship: Self

Page 2 of 4

YSR/11-18 - Syndrome Scale Scores for Boys



Broken lines = Borderline clinical range

ID: 712N2J71
Name: J

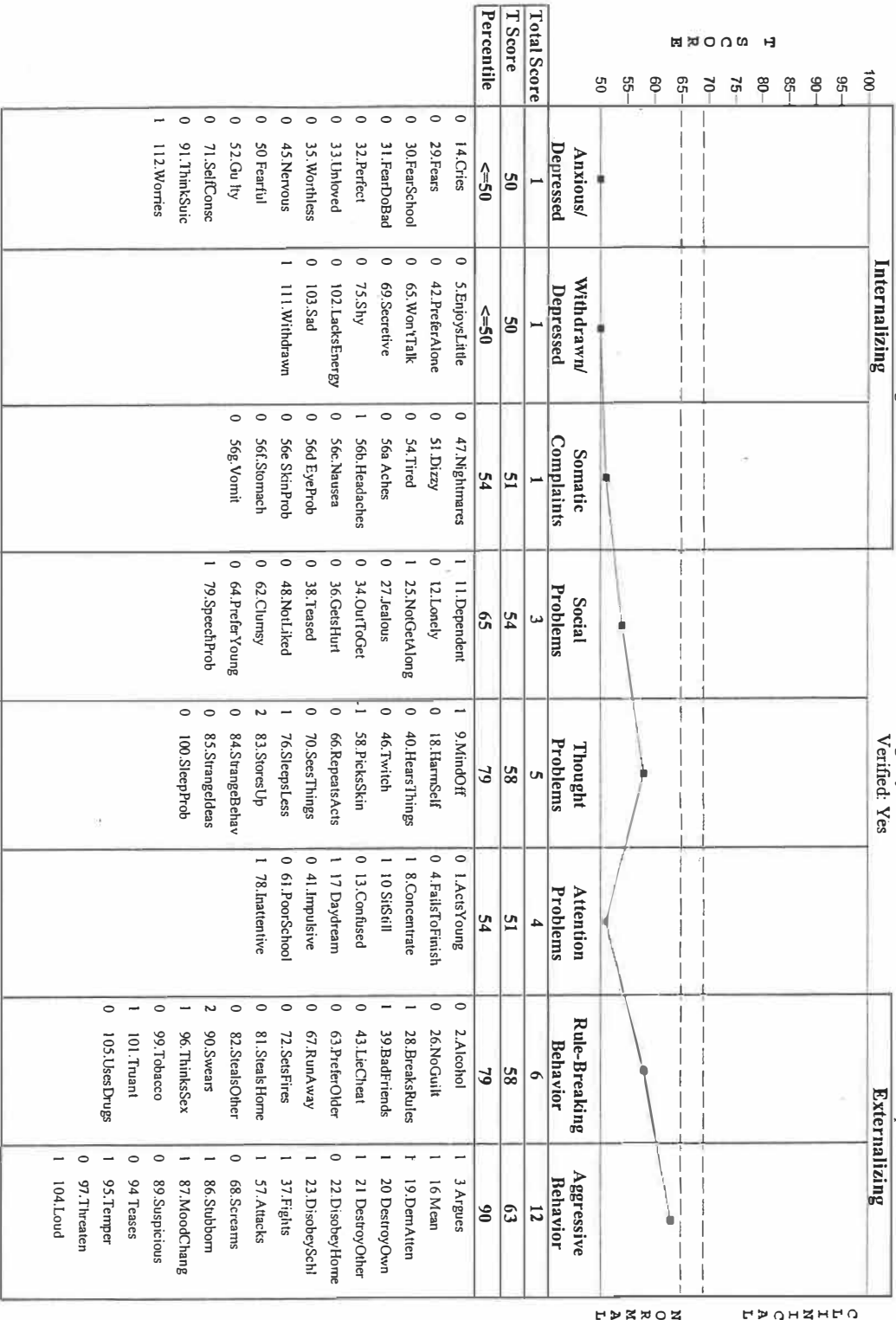
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Age: 17
Date Filled: 01/19/2004
Birth Date: 03/08/1986

Clinician:
Agency: CFS Rhode Island
Verified: Yes

Informant: Self
Relationship: Self

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Broken lines = Borderline clinical range

APPENDIX L

PARTICIPANT PROJECT EVALUATION

FAITH-INSPIRED REDEMPITIVE MENTORING

SPIRITUAL-BASED ANGER MANAGEMENT AND NON-VIOLENCE

RHODE ISLAND TRAINING SCHOOL-Rev. Ernest S. Ward

GROUP SESSIONS--STUDENT ASSESSMENT--01/19/04

NAME: 3J81R318

1. I strongly agree 2. I agree 3. I don't know 4. I disagree 5. I strongly disagree

I now understand much more about my INNERSELF--conscience, thinking, emotions, imagination and will.

1	2	3	4	5
✓				

I now understand that my mistakes HAVE NOT destroyed my in-born self-image; that by using my INNERSELF, I can rise above my mistakes to a life without juvenile delinquency and incarceration.

✓				
---	--	--	--	--

I now understand that my CONSCIENCE is my inner alert to unhealthy behavior.

✓				
---	--	--	--	--

I now understand that my "thinking" or "self-talk" is very important to controlling my behavior.

✓				
---	--	--	--	--

These group sessions have taught me how to use my "self talk" to avoid conflict escalation or violence.

✓				
---	--	--	--	--

I now understand that unresolved hurt and anger become "baggage" stored in our hearts.

✓				
---	--	--	--	--

I now understand that this "baggage" can lead to unhealthy behavior.

✓				
---	--	--	--	--

I now understand that "FORGIVENESS" is the KEY to removing this "baggage" and getting a rid of inner anger and unhealthy behavior.

✓	✓			
---	---	--	--	--

I have started to and will continue to use "FORGIVENESS" to get rid of inner anger and pursue non-violence.

✓				
---	--	--	--	--

The group sharing and discussions helped me.

	✓			
--	---	--	--	--

The presentations made and material received were clear and I understood it all.

✓				
---	--	--	--	--

FAITH-INSPIRED REDEMPITIVE MENTORING

SPIRITUAL-BASED ANGER MANAGEMENT AND NON-VIOLENCE

RHODE ISLAND TRAINING SCHOOL--Rev Ernest S. Ward

GROUP SESSIONS--STUDENT ASSESSMENT--01/19/04

NAME: 61C6R16

1. I strongly agree 2. I agree 3. I don't know 4. I disagree 5. I strongly disagree

I now understand much more about my INNERSELF--conscience, thinking, emotions, imagination, and will.

1	2	3	4	5
✓				

I now understand that my mistakes HAVE NOT destroyed my in-born self-image; that by using my INNERSELF, I can rise above my mistakes to a life without juvenile delinquency and incarceration.

--	--	--	--	--

I now understand that my CONSCIENCE is my inner alert to unhealthy behavior.

✓				
---	--	--	--	--

I now understand that my "thinking" or "self-talk" is very important to controlling my behavior.

✓				
---	--	--	--	--

These group sessions have taught me how to use my "self talk" to avoid conflict escalation or violence.

✓				
---	--	--	--	--

I now understand that unresolved hurt and anger become "baggage" stored in our hearts.

✓				
---	--	--	--	--

I now understand that this "baggage" can lead to unhealthy behavior.

✓				
---	--	--	--	--

I now understand that "FORGIVENESS" is the KEY to removing this "baggage" and getting aird of inner anger and unhealthy behavior.

✓				
---	--	--	--	--

I have started to and will continue to use "FORGIVENESS" to get rid of inner anger and pursue non-violence.

✓				
---	--	--	--	--

The group sharing and discussions helped me.

✓	✓			
---	---	--	--	--

The presentations made and material received were clear and I understood it all.

✓				
---	--	--	--	--

FAITH-INSPIRED REDEMPITIVE MENTORING

SPIRITUAL-BASED ANGER MANAGEMENT AND NON-VIOLENCE
 RHODE ISLAND TRAINING SCHOOL--Rev. Ernest S. Ward
 GROUP SESSIONS--STUDENT ASSESSMENT--01/19/04

NAME: K4L6116

1. I strongly agree 2. I agree 3. I don't know 4. I disagree 5. I strongly disagree

I now understand much more about my INNERSELF--conscience, thinking, emotions, imagination and will.

1	2	3	4	5
✓				

I now understand that my mistakes HAVE NOT destroyed my in-born self-image; that by using my INNERSELF, I can rise above my mistakes to a life without juvenile delinquency and incarceration.

	✓			
--	---	--	--	--

I now understand that my CONSCIENCE is my inner alert to unhealthy behavior.

✓	✓			
---	---	--	--	--

I now understand that my "thinking" or "self-talk" is very important to controlling my behavior.

		✓		
--	--	---	--	--

These group sessions have taught me how to use my "self talk" to avoid conflict escalation or violence.

	✓			
--	---	--	--	--

I now understand that unresolved hurt and anger become "baggage" stored in our hearts.

✓		✓		
---	--	---	--	--

I now understand that this "baggage" can lead to unhealthy behavior.

		✓		
--	--	---	--	--

I now understand that "FORGIVENESS" is the KEY to removing this "baggage" and getting arid of inner anger and unhealthy behavior.

	✓			
--	---	--	--	--

I have started to and will continue to use "FORGIVENESS" to get rid of inner anger and pursue non-violence.

		✓		
--	--	---	--	--

The group sharing and discussions helped me.

		✓		
--	--	---	--	--

The presentations made and material received were clear and I understood it all.

		✓		
--	--	---	--	--

APPENDIX M

HANDOUTS: SPIRITUAL BASED CURRICULUM

FAITH-INSPIRED REDEMPTION MENTORING CONFLICT, OFFENSE AND SELF-EFFICACY

HANDOUTS

Handout 1.1	Toward Understanding Self: Scriptures on the <i>image of God</i>.
Handout 1.2	Humankind and the <i>image of God</i>.
Handout 1.3	<i>God's Image</i> and the Heart or Mid.
Handout 1.4	Biblical Perspective—The Heart or Mind and <i>God's Image</i>.
Handout 1.5	The Human Conscience and Creation
Handout 2.1	Toward understanding Self—The Fundamental Problem
Handout 2.2A	The “Toddler Toy” Story—Part A.
Handout 2.2B	The “Toddler Toy” Story—Part B.
Handout 2.2C	Vital Questions Regarding Values
Handout 5.1	Going up the Conflict Escalator
Handout 5.3	The Big Betrayal
Handout 6A.1	Some Conflict Escalators
Handout 6A.2	Going up the Escalator Sort Cards
Handout 6C.1	“Jogger and Sitter” Story—Part A
Handout 6C.2	“Jogger and Sitter” Story—Part B
Handout 6C.3	“Wheel of Experience” → Charting of Destiny
Handout 7A.1	The Anger Thermometer
Handout 7A.2	Anger Sort Cards
Handout 7B.1	Anger Symptoms—Acronym Self-Search
Handout 7B.2	Anger Symptoms and Anger Inventory
Handout 7B.4	Anger ESCALATING OR FESTERING (STUFFING)
Handout 7B.8	SELF-TALK recognition of Anger Cues
Handout 9B.1	Story of “The Two Angry Wolves”
Handout 9B.2	“THE KEY” (Lyrics)

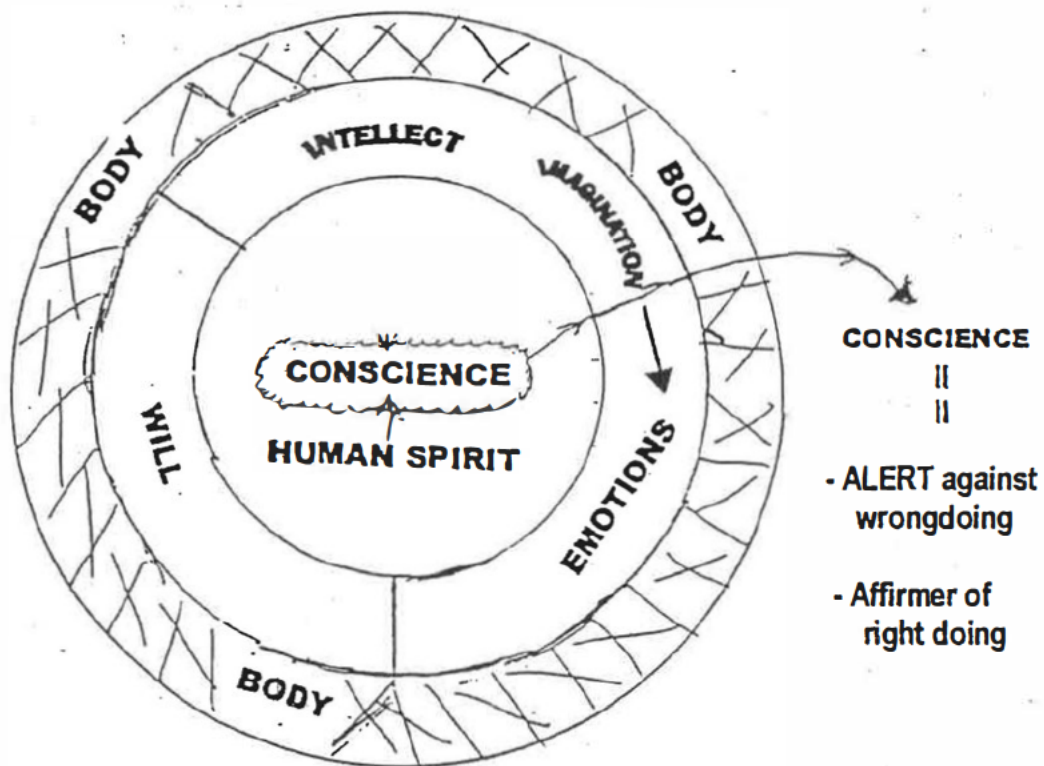
Handout 1.1

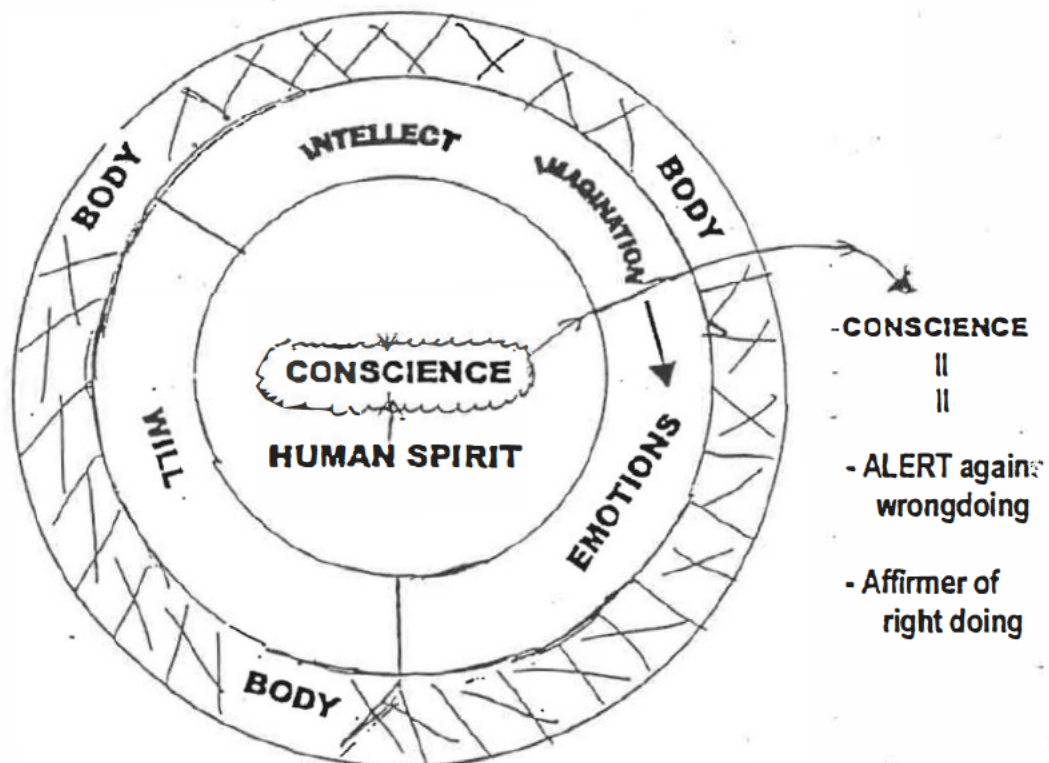
TOWARD UNDERSTANDING SELF **Scriptures on THE “IMAGE OF GOD”**

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in *his own image*: in the *image of God* created he him; male and female created he them.” Gen. 1: 26-27

“... In the day that God created man, in the *likeness of God* made he him: male and female created he them ... and called their name Adam in the day they were created.” Gen. 5: 1-2

“And the LORD God formed man of the dust of the ground, and breathed into his nostrils *the breath of life*: and the man became a living being.” Gen. 2: 7

Handout 1.2**Humankind and the *image of God***

Handout 1.3**Humankind and the *heart* or *mind***

Handout 1.4

Biblical Perspective—the *heart* or *mind* and *image of God*

“Keep thy heart with all diligence, for out of it are the issues of life.”—Prov. 4:23

“I the LORD search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.” Jer. 17:10

CENTER OF THE INTELLECT → “MIND” → “INTELLECT”

- consider things in their hearts	-	Deut. 8:5
- meditate in their hearts	-	Ps. 19:14
- commune with self and God in their heart	-	1 Sam. 1: 12-13
- hide God's Words in their hearts	-	Ps. 119:11
- keep things in their heart	-	Prov. 4:21
- imagine things in their heart	-	Ps. 140:2
- reason in their heart	-	Mark 2:8
- ponder in their heart	-	Luke 2:19
- doubt in their heart	-	Mark 11:23
- believe in their heart	-	Rom. 10:9
- thinketh in his heart	-	Prov. 23:7

CENTER OF THE HUMAN WILL → “MIND” → “WILL”

- the hardened heart that refuses to do what God commands	-	Ex. 4:21
- the heart inclined to Obey God's Testimonies	-	Ps. 119:36
- the heart inclined to cling to God	-	Josh. 24:23
- the heart that intends to do something	-	2 Chr. 6:7; Heb.4:12
- the heart that is set to seek the Lord	-	1 Chr.22:19; 2 Cor. 6:7
- the heart that desires to do something	-	Rom. 10:1

CENTER OF THE EMOTIONS → “MIND” → “EMOTION”

		(Imagination)
- the glad heart	-	Ex.4:14; Jer.15:16
- the loving heart	-	Deut. 6:5
- the fearful heart	-	Josh. 5:1
- the courageous heart	-	Ps. 27:14
- the heavy heart	-	Prov.12:25; Rom. 9:2
- the angry heart	-	Prov. 19:3
- the pained heart	-	Jer. 4:19
- the grieving heart	-	Lam. 2:18
- the excited or burning heart	-	Luke 24:32
- the troubled heart	-	John 14:1
- the repentant heart	-	Ps. 51:17
- the revived heart	-	Isa. 57:15

Handout 1.5
THE HUMAN CONSCIENCE
AT CREATION



INNATE CONSCIENCE

· Sense of right and wrong—Rom. 2: 14-15

Handout 2.1

TOWARD UNDERSTANDING SELF THE FUNDAMENTAL PROBLEM

“NOW THE serpent was more subtle than any beast of the field which the LORD God had made. [And he said unto to the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

And the Serpent said unto the woman, Ye shall not surely die:

For God doth know that in the day ye eat thereof, then your eyes shall be pened, and ye shall be as gods, knowing good and evil.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, *she took of the fruit thereof, and did eat, and gave also unto her husband with her and he did eat . . .* “

Gen. 3: 1-24



“And Adam lived an hundred and thirty years, and begat a son *in his own likeness, after his image*, and call his name Seth.”

Gen 5: 3

“Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned.”

Rom. 5: 12

“Behold, I was brought forth in iniquity, and in sin my mother conceived me.”

Ps. 51:5

Handout 2.2A

The “Toddler Toy” Story—Part A

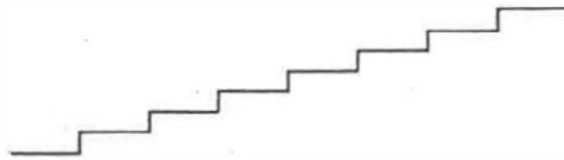
A toddler boy (called toddler #1) is at home playing with his toys on the floor. Most of his toys are close around him except for a particular toy (toy #1) that is at a further distance (still within his sight) in a corner. Toddler #1 has often gone by that corner as he played with his other toys, observed the toy #1 but has not played with it for weeks. On this particular day, his Aunt stops in for a visit and brings her son, his cousin (Toddler #2). Both children, Toddler #1 and Toddler #2 start to play together on the floor.

Handout 2.2B
The “Toddler Toy” Story—Part B

Toddler #2, the visiting cousin, observes the toy #1 in the corner and goes to play with it. Toddler #1 is occupied playing with his toys but observes Toddler #1 going to get the toy #1 in the corner. What do you think Toddler #1 will most likely do? Well, Toddler #1 and Toddler #2 are suddenly in a fight. What do you think most likely happened?

Handout 5.1

GOING UP THE CONFLICT ESCALATOR



- Every behavior in the conflict is either a step up or a step down the conflict escalator.
- Behavior that makes the conflict worse will take it another step up the escalator.
- Every step up the conflict escalator has feelings that go with it. As the conflict escalates, so do the feelings.
- The higher you go on the escalator, the harder it is to come down.

Handout 6A.1

Some Conflict Escalators

When we asked middle school students across the country what sent *them* up the conflict escalator, here are five behaviors that came up again and again:

Bulldozing

Trying to "run-over" and intimidate the other person by accusing, shouting, name-calling, swearing, threatening, taunting, and other kinds of aggressive behavior.

Conflict Archeology

Bringing up past failures or wrongdoing that is not about the current conflict. This keeps people from focusing on the problem at hand.

Global Statements

Using general words like "always," "never," and "every time" instead of being specific. Global statements usually start with the word "you."

Counter Attack

Attacking the other person's personality instead of trying to solve the problem. Might also be thinking of own complaints to throw back instead of listening to the other person's point of view.

Above It All

Acting like they're above all this. They don't listen or try to solve the problem. It would be beneath them to deal with this petty little problem.

Handout 6A.2

Going up the Escalator Sort Cards

You are always late. I don't know why I even bother planning things with you. You can't be depended upon.

Remember the time you borrowed my basketball and put a hole in it? And when you cracked my C.D. that I just bought? This is just like...

If you weren't so selfish this never would have happened. You never think of anyone but yourself.

You are such a jerk. No wonder no one wants to be friends with you.

I can't believe you're this upset by this. It's such a little thing.

I don't know how you expect me to talk things out with you when your breath smells the way it does. Have you thought about seeing a dentist about it?

I've had it with you gumbyhead. You keep it up and I'll meet you after school.

Oh yeah? Well I'll get my friends to help me and you'll see what trouble is.

How about the number of times I've had to wait for you? I can't count them!

I haven't got time for this. I have important things to do.

I suppose in your family people act like that when they're angry.

This is just like the time in the fourth grade when you said you'd help me but then you never showed up.

(Sarcastically) Yeah, like you are known for being able to keep a secret. That's why so many people trust you.

(Shouting) Get out of here or you're going to get it!

Remember when you said we could work together on the science project and you went ahead without me? This is like that. And also the time you promised I could go with your family to the lake, and then you said the car was full. And also...

Handout 6C.1

“Jogger and Sitter” Story—Part A

On a sunny afternoon, a man was doing his running exercise in the park along a runway. This man is called the Jogger in this story. He was Caucasian, about 200 lbs in weight and very muscular—apparently very physically strong and fearless.

At the same time, there was another male person sitting on a bench right along side of the runway the Jogger was running on. This male person sitting is called the “Sitter.” The Sitter was a Black male, comparatively skinny, not muscle-built and weighed about 140 lbs. Any reasonable observation would readily show that the Sitter’s physical strength was much less than the Jogger.

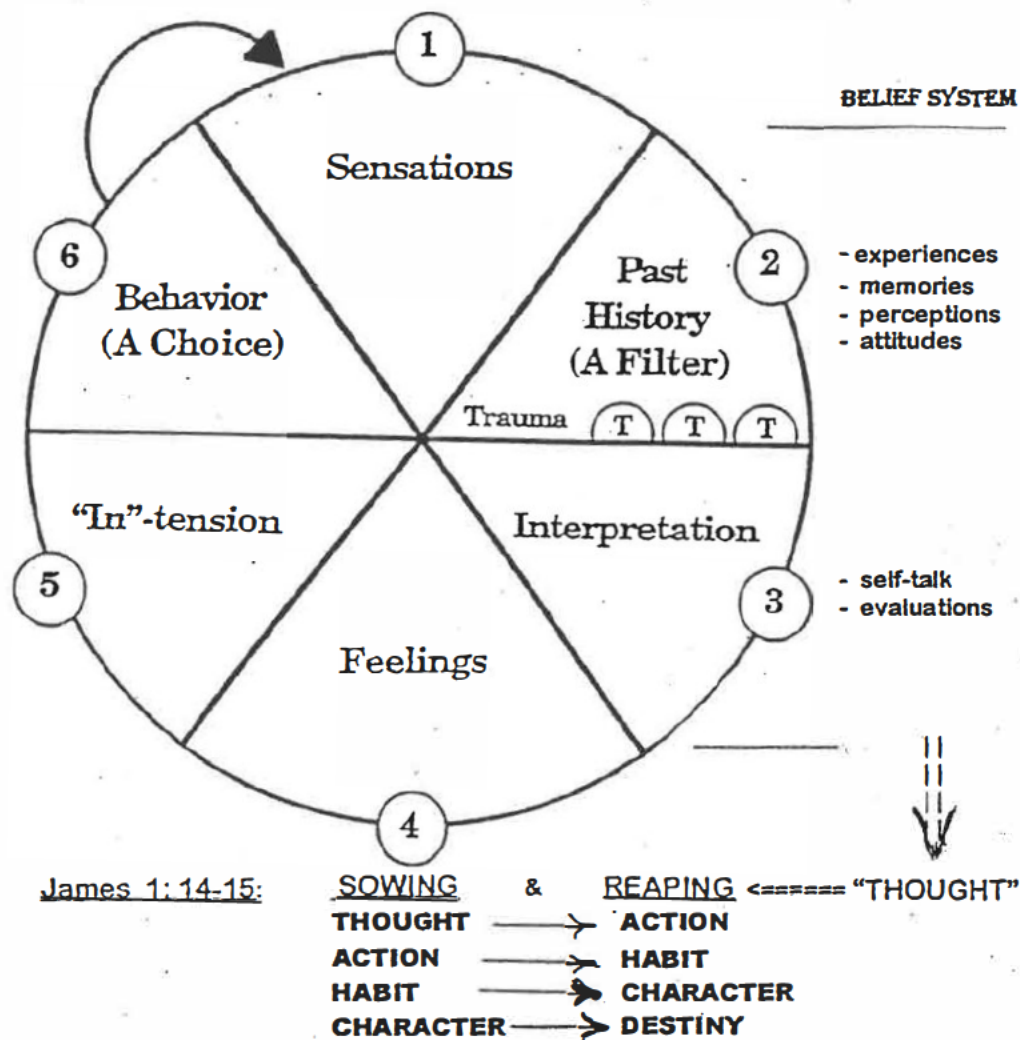
While the Sitter was sitting, he was holding a “stick.” The Jogger was running in the direction of the Sitter. Soon, the Jogger’s path was directly in front of the Sitter’s bench where he was sitting and the Jogger would pass by the Sitter within about 2 feet away as the Sitter sat with his face to the runway and the “stick” in his hand. Then, as the Jogger got immediate to the Sitter, the Sitter put his “stick” out. The “stick” tripped the Jogger. The Jogger stumbled down to the ground immediately in front of the Sitter, fell flat onto the cement runway—face onto the cement, hands sprawled out. The Jogger was hurt badly—bruised and blooded in the face. He lifted his head, blood dripping, turned and looked up at the Sitter who was still on the bench.

Handout 6C.2

“Jogger and Sitter” Story—Part B

Now, the Jogger fixed his stare of anger and vengeance on the Sitter as he slowly got up from his sprawled position on the ground. Nothing was said by the Sitter; nothing said by the Jogger. As the Jogger got up, raised his left hand clenching the shirt of the Sitter at near the neck section and tightening his grip with his right hand in a pulled-back position for an immediate strike to the face of the Sitter, something unexpected happened. The Jogger noticed that the Sitter was blind—using the “stick” as a walking cane.

Handout 6C.3

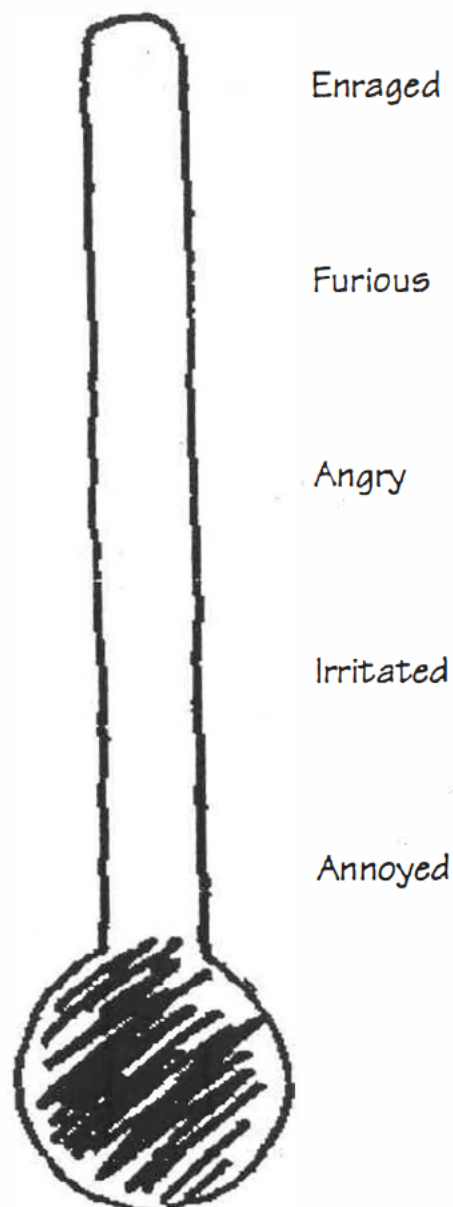
WHEEL OF EXPERIENCE ==> CHARTING OF DESTINY

Dobbins, R.D. *Healing of the Mind*, lectures at the Emerge Ministries Inc. Biblical and Clinical Counseling Master of Divinity Program: Akron, Ohio, September-May, 1995.

Customized by Writer

Handout 7A.1

The Anger Thermometer



In some ways anger is like a thermometer.
It has degrees, from cool to very hot.
The higher you go on the Anger Thermometer,
the angrier you are!
Try to cool off and bring yourself down
the Anger Thermometer.

W. J. Kreidler, *Conflict Resolution in the Middle School: A Curriculum and Teaching Guide*. Cambridge, MA: Educators for Social Responsibility

Handout 7A.2

Anger Sort Cards

ANGRY	IRRITATED
ANNOYED	ENRAGED
LIVID	MAD
IRATE	FURIOUS
GROUCHY	HELPLESS

Handout 7B.1

Anger Symptoms and Cues

2. Instruct group members to write anger vertically 3 times on the back of each handout.

A	A	A
N	N	N
G	G	G
E	E	E
R	R	R

3. Ask that group members use the first set of letters to describe their physical anger symptoms in words or phrases, e.g.,

A - aches
 N - nausea
 G - gritting teeth
 E - energy loss
 R - rigid posture

4. Continue using the second set for emotional symptoms, e.g.,

A - anxious
 N - negative
 G - guilty
 E - embarrassed
 R - resentful

5. And the third set for behavioral anger symptoms, e.g.,

A - alcohol
 N - narcotics, nicotine
 G - getting into trouble
 E - eat a lot
 R - risk - safety

6. Encourage sharing of group members' responses by listing them on the chalkboard.

7. Process benefits of increased awareness of personal anger symptoms.

Handout 7B.2

Anger. Anger Inventory and Getting to Know your Anger

1. Distribute handouts and review. When discussing "anger inventory", ask group members to share their totals. Remind group members that unmanaged anger will have a negative effect on physical and mental health.
2. Complete handouts.
3. Direct group members into pairs for sharing of responses. Allot time for both partners to share in detail (approximately 15-20 minutes).
4. Return to large group and give each group member 1-2 minutes to summarize his/her partner's anger profile. Encourage feedback from others as appropriate.
5. Process benefits of this activity.

Anger is a normal, human emotion. It is intense. Everyone gets angry and has a right to his/her anger. The trick is managing your anger effectively so that it will mobilize you in POSITIVE, not negative, directions.

The first step in **ANGER MANAGEMENT** is to get to know your anger by recognizing its symptoms.

DO YOU . . .

physical	emotional	behavioral
— grit your teeth?	— feel like running away?	— cry/yell/scream?
— get a headache?	— get depressed?	— use substances?
— get sweaty palms?	— feel guilty?	— get sarcastic?
— get dizzy?	— feel resentment?	— lose sense of humor?
— get red-faced?	— become anxious?	— become abusive?
— get a stomachache?	— feel like lashing out?	— withdraw?

DOES YOUR ANGER . . .

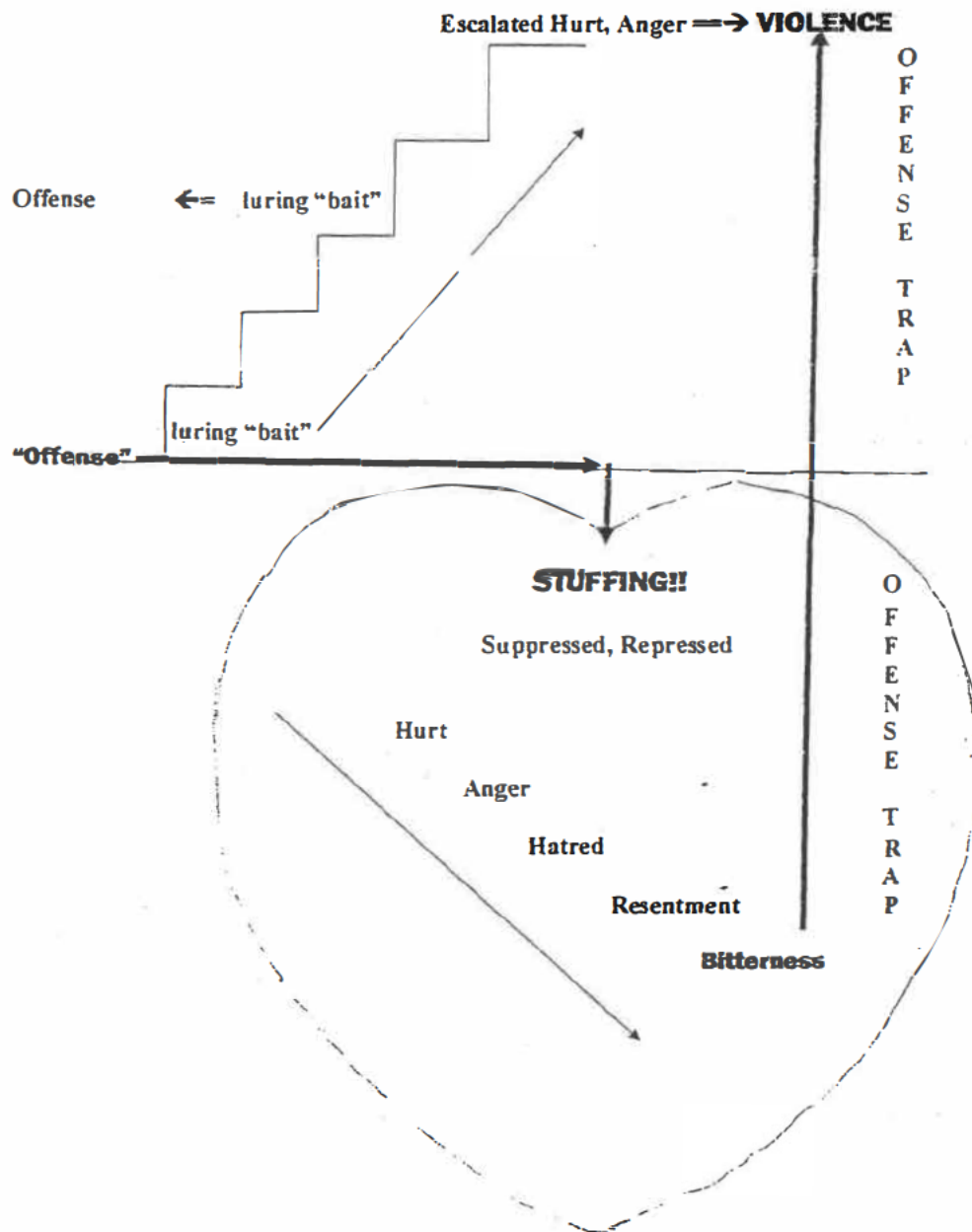
- ☐ last too long?
- ☐ become too intense?
- ☐ lead to aggression?
- ☐ impair relationships?
- ☐ interfere with major roles? (parent, worker, student)
- ☐ creep out in mysterious ways?
- ☐ contribute to physical problems?
- ☐ come too frequently?
- ☐ flare up too quickly?

ANGER INVENTORY (Rate 1-5) Rank your anger in the following situations.

1 -no annoyance	2-little irritated	3-upset	4-quite angry	5-very angry
<p>— You've overheard people joking about you or your family.</p> <p>— You're not being treated with respect or consideration.</p> <p>— You're singled out for corrections while the actions of others go unnoticed.</p> <p>— You're hounded by a salesperson from the moment you walk into a store.</p> <p>— You're trying to discuss something important with someone, who isn't giving you a chance to talk or express your feelings.</p> <p>— Someone offers continual, unsolicited advice.</p> <p>— You're in a discussion with someone who persists in arguing about a topic s/he knows very little about.</p> <p>— You've had a busy day and the person you live with greets you with complaints about what you haven't finished.</p> <p>— Someone is given special consideration because of his/her popularity, good looks, financial position, or family status.</p> <p>— Someone comments on your being overweight/underweight.</p>				
TOTAL				

Handout 7B.4

CONFLICT-OFFENSE ESCALATION OR FESTERING



Handout 9B.1

The Two Angry Wolves

Handout 9B.1

The Two Angry Wolves

There is a story told of a conversation a little boy had with his Grandfather right after the “9-11” tragedy.

The little boy had watched television and repeatedly saw the grizzly, frightening scenes of the planes ramming into the World Trade Towers. He had seen the havoc and panic of people in the New York streets at the Towers. He had heard the teachers in his school ask children (including him) about how they were feeling?

Now, the little boy was walking with his Grandfather along a path in the woods. He said, “Grandpa, how do you feel about those terrorist people who just killed all those people in the New York tall buildings? How do you feel about them just taking all those people in the airplane and crashing them into the buildings? What do you feel like doing to them—they just murdered people! How do you feel, Grandpa?”

The gray-haired Grandpa stopped, stooped down to the little boy, and looked the little boy in the eyes (his own eyes getting a little watery) and said:

“Well, son, I feel like two angry wolves fighting within me. One of the wolves is ragingly mad at those vicious killers and want to get at them and wipe them off the earth—even torture them to death. And the other one, the little boy asked? Now that other one, grandson, it is angry too. But it is angry at what those people did. It hurts deeply but has a sense of the hurt of those people who did such an evil thing. This other one wants to reach out in compassion and find a way to heal the wounds in both them and us. This other one is struggling with the one that wants brutal revenge—they’re constantly fighting with each other.

The little boy was quiet for awhile as they started walking again. Then, the little boy asked, “Grandpa—those two wolves—which one will win? After a pause, the Grandpa answered, **“Son, the one I feed; the one I feed.”**

Handout 9B.2

THE KEY

I cannot tell you how I was hurt
but I'll tell you I've had some tears
I cannot tell you who it was that turned my trust to
fears

But I took the pieces of my broken heart
And I built some prison walls
And there I have held that offender for years
And this is what I thought
"He will never know freedom.
As long as I live I'll never give Him freedom."
(Repeat)

But then one day the Visitor came to this prison in my
heart
He said, "You ought to know the truth about
The one behind the bars
Yes, he's weak and he's weary and he has not smiled
in years,
And, you have been successful at keeping his eyes
filled with tears."

But, oh, how he longs for freedom
These words are the key, they first came from Me
Father, forgive them
Come let me show you how to use them."

"Don't you know the offender is rarely the one in
pain
Instead the one who will not forgive is the one who
wears
The chains."
So I opened up the prison door - I used forgiveness as
the key
And when I let the prisoner go I found that it was me.

Oh, how sweet is the freedom
It came on the day when my heart prayed
"Father, forgive them, Father forgive them."

*Words & Music by Steve Chapman
Arranged by Don Potter, Neil Andrews*

APPENDIX N

LETTERS OF PERMISSION FOR USE OF COPYRIGHT MATERIALS

Dr. Richard D. Dobbins, Founder and Chairman of the Board

EMERGE Ministries, Inc.

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Telephone: (330) 867-5603 • Fax: (330) 873-3439

E mail: emerge@emerge.org • Website: www.emerge.org

April 30, 2004

The Rev. Ernest S. Ward
76 Petteys Avenue
Providence, RI 02909

Dear Ernest,

I understand the struggle of graduate education. I am pleased to know that you are including the *Healing of the Mind Model* as part of your dissertation. You have my permission to use *Healing of the Mind* and *Wheel of Experience* in your doctoral dissertation. I am sure you will acknowledge the copyright and the originator of the model. This permission is limited to the doctoral dissertation and any further use of the model will require additional consideration.

I wish you well in your pursuit of your doctorate. May God's highest and best be yours.

Sincerely,



Richard D. Dobbins, Ph.D.
Founder and Chairman of the Board

RDD/wr

ERNEST WARD

From: David Jacobowitz <David.Jacobowitz@uvm.edu>
To: <eswnewborn@cox.net>
Cc: <Daniel.Walter@uvm.edu>; <Janet.Arnold@uvm.edu>; <llevine1@uvm.edu>
Sent: Saturday, May 01, 2004 8:24 AM
Subject: Re: Technical Support Question
 Dear Rev. Ward,

Once a checklist form is filled out, it is OK to reproduce it as part of an evaluation report or for an illustration in a research report or dissertation. Fill out a YSR with illustrative, made up responses, and you will be able to reproduce it within the copyright guidelines.

You have ASEBA's permission to reproduce a filled-out YSR for inclusion in your dissertation.

Thank you for your care in dealing with our copyrighted materials. And best wishes in your academic pursuit.

David Jacobowitz
 Statistician Programmer
 ASEBA

eswnewborn@cox.net wrote:

- > Name is Rev. Ernest S. Ward.
- > Email is eswnewborn@cox.net.
- > Company/Institution is Pond Street Baptist Church, Providence, RI.
- > Telephone is 401-632-0054.
- > No product was given.
- > No operating system given.
- > We are not networked.
- > Comments are: In my role as Chaplain of the Rhode Island Training School, I've used the YSR for ages 11-18 from the complete package of forms, manual and software that we ordered from you. It is necessary to include a sample copy in a report. How do I do that with the "Copyright 2001 notation" at the bottom left of the first page and the "UNAUTHORIZED COPYING IS ILLEGAL" note at the bottom middle of the first page?
- > In a recent conversation with your office, I was advised that a print of a "Sample Copy" from your web page under "support" would provide this form for legal copying. I've printed the "sample form" from your web only to find the same notations are at the bottom. Would you be kind enough to provide a release letter for its use in a report including a dissertation?
- > Thanks for your kind and expeditious consideration.
- >

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